# COMMENTARY ON KUMAYL SUPPLICATION



بسم الله الرحمن الرحیم

# Commentary On Kumayl Supplication

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# Contents

# Commentary On Kumayl Supplication

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## point

This book presents a detailed commentary- phrase by phrase- of Dua (Supplication of Kumayl taught to the esteemed companion Kumayl ibn Ziyad by Imam Ali (AS).()

## Publisher's Foreword

Supplication (du'a') is man's dialogue with his Lord and the connecting rope between the creature and his Creator. Intellectual scholars consider du'a' to be practical compliance with monotheism. This can be particularly evidenced through the Prophets and the Ahl al-Bayt (as) who have given considerable importance to du'a'. The Supplication of Kumayl (or Du'a' Kumayl) establishes itself as one of the most significant supplications and is regarded as a resource of Divine salvation, since it interweaves paramount mystical contents. Thus, it has been referred to as the "source of all supplications."

According to reliable narratives, Du'a' Kumayl's origin is divine; it was the words of al-Khadhir spoken by our master and the commander of the believers, Imam 'Ali ibn Abi-Talib (as). Owing to this fact, Du'a' Kumayl has occupied a salient rank in the view of

.the Household of the Prophet (SAWW) who have shown it considerable importance

In view of that, the Du'a' Kumayl is looked at as a reflective school that contains significant spiritual and humanitarian issues of man's everyday activities. The well-versed professor, Shaykh Husayn Ansariyan, has undertaken the mission of ,annotating and commenting on this magnificent supplication

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and he has actually excelled in this field since he has interpreted it using reliable Muslim references in addition to including a thoughtful attachment to this noble .supplication

His one and only aim has been to increase awareness of the words and significances of this supplication in the conscience and perception of man. As a result, the commentaries of this scholar have been based upon fundamentals derived from the .Holy Qur'an, reliable narrations, and mystical knowledge

Based on the commentator's spiritual and sentimental connection with this noble supplication, his commentaries are full of knowledge, perception, and enlightened .insight

Presenting this wonderful book to the dear readers, the Ansariyan Publications hopes that the seekers of knowledge and Islamic education will find it to be a window of .detecting the features of this noble supplication

Ansariyan Publications

Holy Qum – Iran

### Author's Preface

At age eleven, I would attend a religious session during holy nights of Ramadhan, along with my father. In that session, the late Ayatollah Sayyid Muhammad Lali Zari, who was a reverend scholar, would enlighten people with an eloquent speech. He would also recite the holy supplication of Kumayl in the darkness of Thursday nights, with eyes filled with tears, heart pierced and a tone so divine. No one attended that session except those who were greatly impressed by the supplication of Kumayl .combined with the effective tenor of the late Ayatollah

Like other aspirants, I, too, was attracted to this great supplication through his warm tone; a supplication which has come from

the heart of the Commander of the Believers in order to purify people's souls and .urge the sinners for repentance

I managed to memorize this supplication three days after I had heard it for the first .time. And then, I recited it on Thursday nights for my family members or friends

Sometime after my coming to Qom Seminary for studying theology, I began preaching, by Allah's Mercy. I felt it necessary to recite Kumayl supplication in my Thursday night sessions which after some time got very popular throughout Iran as well as abroad and people attended them eagerly. Some people obtained spiritual benefits from the sessions too. On the auspicious night of Imam 'Ali's (as) birthday, Hujjat Al-Islam Rahimian prompted me to write a commentary on the supplication, so that people could engage in it more profoundly and take part in the Kumayl sessions .with more insight

I finally managed to write a commentary on the holy Kumayl supplication and now it is .up to the readers to benefit from it

Finally I should appreciate the assistance of my friends in the research section of Dar .Al-'Irfan Publications, who have edited and prepared the work for being published

Husayn Ansariyan

### Note from Translator

All Praise is to Allah, Lord of the worlds, Who destined me to translate this sacred du'a' into English. Kumayl's Supplication is one of the most glorious Islamic du'a's which is resorted to, by the believers, for the forgiveness of sins, increase in sustenance, and protection against enemies. It contains numerous rich meanings and

.heavenly themes that requires to be explained in order to be understood thoroughly

I sincerely dedicate this miniscule attempt of introducing Islamic teachings throughout the world to the holy presence of Prophet Muhammad (S), peace be upon .him and his pure progeny, who endured numerous hardships for the growth of Islam

The challenges of translating texts in general and the demanding translation of Islamic works in particular are quite obvious. It requires a deep native-like knowledge of the English language combined with a moderate understanding of Islamic themes. I hope my effort in trying to convey the message has not been in vain. Thus, I greatly need the sincere comments from the readers, both natives and non-natives of .English, on the quality of the work

It will be very kind of you to send me messages either to Ansariyan Publication's .[mailing address or my own email address at haminia@gmail.com [۱۲

Hamideh Elahinia

## Du'a' (supplication) in a Glance

### point

.Du'a' is the expression of deprivation to the One

.Du'a' is the pronunciation of poverty to the Eternal Absolute

.Du'a' is seeking assistance of the powerless from the All-Powerful

.Du'a' is the demonstration of humility to the Omnipotent

.Du'a' is loved by the Almighty, and is dear to the mystic and the miserable

### Du'a' in the Holy Qur'an

:The Almighty, who is the Revealer of knowledge and wisdom, states in His Qur'an

قُلْ مَا يَعْبَأُ بِكُمْ رَبِّى لَوْلا دُعَاؤُكُمْ فَقَدْ كَذَّبْتُمْ فَسَوْفَ يَكُونُ لِزَامًا.

Say (O' Muhammad to the disbelievers): My Lord would not concern Himself with you, (but for your prayers. (۲۵:۷۷

Du'a' is a tool for attracting God's attention and

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blessings. His attention removes calamity from the life of one who prays, and brings .about blessings for him/her

:The All-Knowing Lord says in Qur’an

وَإِذَا سَأَلَكَ عِبَادِی عَنِّی فَإِنِّی قَرِیبٌ أُجِیبُ دَعْوَةَ الدَّاعِی إِذَا دَعَانِی.

And when My servant question thee concerning Me, then surely I am close (to them). I (answer the prayer of the suppliant when he calleth unto Me. (۲:۱۸۶

No one is as close to the man as his creator, Allah. He is the One who has created man, fashioning him in the womb, and then transferring him to this world. He bestows His material and spiritual blessings unto man, sent the prophets to guide him, and .(granted him the Divine Qur’an and the Immaculate Imams (as

Allah has created water for the thirst of man and food for his hunger. He cures man’s diseases and improves his health. He discards man’s loneliness with a spouse, children, and friends, and his starkness with various kinds of clothes. Allah makes man cherished by the others, and maintains his dignity before them. Allah solves his problems, however difficult they may seem. Who is so closely and intently aware of man’s deepest needs and can provide him with all these blessings, except Allah? He is :indeed closer to man than anyone else. Hence He says in Qur’an

وَلَقَدْ خَلَقْنَا الإِنْسَانَ وَنَعْلَمُ مَا تُوَسْوِسُ بِهِ نَفْسُهُ وَنَحْنُ أَقْرَبُ إِلَیْهِ مِنْ حَبْلِ الْوَرِیدِ.

We verily created a man and We know what his soul whispereth to him, and We are .nearer to him than his jugular vein

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(۵۰:۱۶)

In spite of being superior to all others in terms of wisdom and insight, aware of the unseen more than others, and knowing the reality as it is, the prophets (as) too were extensively devoted to du'a'. They spent part of their time, both at day and night, to attach themselves to this firm and reliable string, and stand humbly before Allah. They considered du'a' as the means to strengthen the mind, purify the soul, and solve .problems

The holy prophets (as) knew for sure that no suppliant ends his du'a' except that Allah grants his requests to him from His presence. They hence believed in the fulfillment of du'a' and humbly asked Allah to grant their supplication. The holy Qur'an states this :fact so clearly from Prophet Abraham's enlightened soul and purified speech

الْحَمْدُ لِلَّهِ الَّذِی وَهَبَ لِی عَلَی الْكِبَرِ إِسْمَاعِیلَ وَإِسْحَاقَ إِنَّ رَبِّی لَسَمِیعُ الدُّعَاءِ.

Praise be to Allah who hath given me, in my old age, Ishmael and Isaac! Lo! My Lord is (indeed the Hearer of Prayer. (۱۴:۳۹

Zechariah requested God, with the power of du'a', to grant him a child. God fulfilled his (desire and bestowed on him John, though his wife was barren. (۱۹:۵-۹

Following his disciples' request, the Christ asked Allah to descend a heavenly table spread with food. The Almighty God accepted his prayer and send down for him and (his disciples a table spread with foods from heaven. (۵:۱۱۲-۱۱۵

The Powerful has ordered His servants to pray in all situations, either in happiness or sorrow, with

a humble heart and a tearful eye, demanding their needs from Him and be hopeful of the acceptance of their supplication. The Omniscient has also assured to consign to :hell those who are too proud to serve Him

وَقَالَ رَبُّكُمْ ادْعُونِی أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِی سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ.

And your Lord hath said: Pray unto me and I will hear your prayer. Lo! Those who (scorn My service, they will enter hell, disgraced. (۴۰:۶۰

**Du'a' in Traditions**

Allah's benevolence toward His creatures is extended and comprehensive, especially for mankind. Allah's presence is not an abode of hopelessness or stinginess. His generosity and forgiveness is relentless, as is His longing for His servants to pray to :(Him. Allah addressed Prophet David (as

Say to My servants: Why don't you befriend Me, since I deserve friendship? I am a" God of no miserliness, there's no ignorance in My Omniscience, no incapacity in My Forbearance, and no alternation in My Attributes or My Speech. My Mercy and Forgiveness is unvarying and constant. I am the friend of him who befriends Me, and I accompany him who invokes on Me in his solitude. O David! He who seeks Me finds Me; and he who finds Me deserves not to lose Me. O David! Blessing is from Me but My servants thank others; I ward off calamity but they seek it from others. Their safe haven is My Presence, but they seek refuge from others, though finally they return to ".Me

,A surplus of such meaningful texts in Islamic books

along with Qur’anic verses, give good tidings to the servants to be hopeful of God’s Mercy. The servants should, therefore, pray and ask their prerequisites from God. That’s why the traditions narrated by the Ahl Al-Bayt (as) have all stressed the importance of du’a’. It is narrated from the holy Prophet of Islam (S):

إنَّ الدُّعَاءَ هُوَ العِبَادَهُ.

Du’a’ is indeed a worship.(١)

الدُّعَاءُ مُخُّ العِبَادَهِ.

Du’a’ is the core of worship.(٢)

Imam al-Baqir (as) stated:

أفْضَلُ العِبَادَهِ الدُّعَاءُ.

The most preferable of worships is du’a.’(٣)

The Imam (as) also narrates:

مَا مِنْ شَیْءٍ أفْضَلُ عِنْدَ اللهِ عَزَّ وَجَلَّ مِنْ أنْ یُسْأَلَ وَیُطْلَبَ مِمَّا عِنْدَهُ، وَمَا أحدٌ أبْغَضُ إلَی اللهِ مِمَّنْ یَسْتَکْبِرُ عَنْ عِبَادَتِهِ وَلاَ یَسْأَلُ مَا عِنْدَهُ.

Nothing is more dear to Allah than asking Him for His blessings. And no one is more destitute before Allah than one who is arrogant of supplicating in His Presence.(۴)

The following is narrated from Amir al-Mu’minin (as):

أَحبُّ الأَعْمالِ إلَی اللهِ تَعالَی فِی الأَرْضِ الدُّعَاءُ.

“The most desirable deed on all the earth is supplication to Allah.”(۵)

الدُّعاءُ مَفاتِیحُ النَّجاحِ، وَمَقالِیدُ الفَلاَحِ، وَخَیْرُ الدُّعاءِ ما صَدَرَ عَنْ صَدْرٍ نَقِیٍّ وَقَلْبٍ تَقِیٍّ، وَفِی الْمُنَاجاهِ سَبَبُ النَّجاهِ، وَبِالإخْلاَصِ یَکُونُ الخلاَصُ، فَإذَا اشْتَدَّ الْفَزَعُ فَإلَی اللهِ المَفْزَعُ.

Du’a’ is the key to success. The best du’a’ is the one uttered from a purified soul and heart. The means to salvation is sincerity in du’a’. When the problems cause

(restlessness, the solution is seeking refuge in God's Presence.(۶)

:(It is narrated from Imam Sadiq (as

إذَا نَزَلَ الْبَلاءُ فَعَلَيْكُمْ بِالدُّعَاءِ وَالتَّضَرُّعِ إلَى اللهِ.

When Allah descends a calamity, come in Allah's presence with



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۱- Mahajjat Al-Bayza': ۲/۲۸۲, Kitab Al-Azkar wa Al-Da'awat, Chapter ۲.

۲- Ibid.

۳- Mahajjat Al-Bayza': ۲/۲۸۳, Kitab Al-Azkar wa Al-Da'awat, Chapter ۲.

۴- Al-Kafi: ۲/۴۶۶, The chapter on fazl Al-Do'a…, Tradition ۲.

۵- Al-Kafi: ۲/۴۶۷, The chapter on fazl Al-Do'a…, Tradition ۸.

۶- Al-Kafi: ۲/۴۶۸, Chapter Inna al-do'a silah al-mu'min, tradition ۲; Mahajja al-bayza': ۲/۲۸۴, Bab al-thani fi adab al-do'a…

du’a’ and lamentation.(١)

عَلَیْکَ بِالدُّعَاءِ، فَإنَّ فِیهِ شِفَاءً مِنْ کُلِّ دَاءٍ.

Du’a’ is necessity for you, since it is the solution to every problem.(٢)

### The Value of Du’a’ in a Congregation

When the believers supplicate to Allah in a congregation and ask their exigency in one voice, as one, their du’a’ is more likely to be answered, for in a group of people, there would surely be, a poor, a bereaved, or an ascetic whose prayer may attract God’s Mercy and Forgiveness. Based on what appears in Islamic teachings, Allah may accept the prayer of others too, for the sake of that person, forgive their sins and grant them their exigency. Many traditions have been narrated from the Prophet (S) and Ahl al-Bayt (as) in this regard, some of which are stated here:

Imam Sadiq (as) stated:

مَا اجْتَمَعَ أرْبَعَةٌ قَطُّ عَلَی أمْرٍ وَاحِدٍ إلاّ تَفَرَّقُوا عَنْ إجَابَهٍ.

No four people congregate to pray for a single issue, unless their exigency is granted when they leave each other.(٣)

The Holy Prophet (S) said:

لاَ یَجْتَمِعُ أرْبَعُونَ رَجُلاً فِی أمْرٍ وَاحِدٍ إلاّ اسْتَجَابُ اللهُ تَعَالَی لَهُمْ حَتَّی لَوْ دَعَوْا عَلَی جَبَلٍ لأَزَالُوهُ.

No forty men gather together to pray for a single issue, unless the Almighty God accepts their prayer; to the extent that if they pray against a mountain, it will collapse.(٤)

The great Islamic scholar, Ibn Fahd Al-Hilli, narrates from “Wasa’il al-Shi’a” in his book “‘Uddat al-Da’i”:

Allah told Jesus through revelation:

یَا عِیسَی! تَقَرَّبْ إلَی المُؤمِنِینَ وَمُرْهُمْ أنْ یَدْعُونِی مَعَکَ.

(O Jesus! Join the believers and order them to pray with you before My Presence!(5)

:Imam Sadiq (as) states

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۱- Al-Kafi: ۲/۴۷۱, Bab Ilham al-do’a, tradition ۲; Mahajja al-Bayza’: ۲/۲۸۴, Bab al-thani fi adab al-do’a...

۲- Al-Kafi: ۲/۴۷۰, bab Inna al-do’a shifa’ min kolli da’, tradition ۱; mahajja al-bayza’: ۲/۲۸۵, bab al-thani fi adab al-do’a...

۳- Al-Kafi: ۲/۴۸۷, Bab l-Ijtima’ fi al-do’a, tradition ۲; Jami’ ahadith shi’a: ۱۹/ ۳۵۴.

۴- Mustadrak al-Wasa’il: ۵/۲۳۹, bab ۳۶, tradition ۵۷۷۲; jami’ ahadith al-shi’a: ۱۹/۳۵۴.

۵- Wasa’il al-Shi’a: ۷/۱۰۴, bab ۳۸, tradition ۸۸۵۶.

أبِی عَلَیْهِ السَّلَامُ إذَا حَزَنَهُ أمْرٌ جَمَعَ النِّسَاءَ وَالصِّبْیانَ ثُمَّ دَعَا وَأَمَّنُوا.

My father always acted this way; whenever something made him sorrowful, he gathered women and children, then he prayed and they said Amen!(۱)

**Despair; the state of the disbeliever**

The supplicant should be aware that it is Almighty God who has invited him to pray and has guaranteed the acceptance of the supplication. Accepting the prayer and granting the supplicant's exigency is easy for Allah, since each and every world's creature is under His Absolute Power, and He provides the grounds for the fulfillment of His servant's exigency with a single order.

It is, therefore, not right to become hopeless in the Presence of God, whose Insight, Mercy and Forgiveness is infinite, especially when praying. Despair, as specified in the Holy Qur'an, is the attribute of the disbelievers:

یَا بَنِیَّ اذْهَبُوا فَتَحَسَّسُوا مِنْ یُوسُفَ وَأَخِیهِ وَلا تَیْئَسُوا مِنْ رَوْحِ اللَّهِ إِنَّهُ لا یَیْئَسُ مِنْ رَوْحِ اللَّهِ إِلَّا الْقَوْمُ الکَافِرُونَ.

Go, O my sons! And ascertain concerning Joseph and his brother, and despair not of the Spirit of Allah. Lo! None despaireth of the Spirit of Allah save disbelieving folk. (۱۲:۸۷)

The Holy Qur'an strongly recommends against being hopeless of God's Mercy:

لا تَقْنَطُوا مِنْ رَحْمَهِ اللَّهِ.

(Despair not of the Mercy of Allah! (۳۹:۵۳

The Prophet of Islam (S) states:

اَلفَاجِرُ الرَّاجِی لِرَحْمَهِ اللهِ تَعَالَی أقْرَبُ مِنْهَا مِنَ العَابِدِ المُقَنَّطِ.

Allah's Mercy is nearer to a hopeful sinner than to a hopeless worshipper.(۲)

Imam Sadiq (as) said:

الْيَأسُ مِنْ رَوْحِ اللهِ أشَدُّ بَرْداً مِنَ الزَّمْهَرِيرِ.

(The cold of despair from God's Mercy is colder than intense cold.(۳

Despair



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۱- Wasa'il al-Shi'a: ۷/۱۰۵, bab ۳۹, tradition ۸۸۶۰.

۲- Kanz Al-Ummal: ۵۸۶۹; Mizan al-Hikmah: ۱۰/۵۰۴۶; Al-Ghanut, tradition ۱۷۱۰۹.

۳- Mustadrak al-Wasa'il: ۱۲/۵۹, chapter ۶۴, tradition ۱۳۵۰۷.

from Allah's Mercy is considered as a major sin in accordance to Islamic teachings and traditions, and the hopeless is promised chastisement. The supplicant should not despair, in case his/her supplication is not answered. Perhaps the acceptance of supplication has not been in accord with God's expediency, the precise setting of acceptance may not have come, or God wants the supplicant to continue supplicating .for his/her demand

Moreover Allah may want to postpone granting the supplicant's exigency to the Day of Judgment, in order to make the yielding eternal. Therefore, losing hope of Allah's Compassion is in no way acceptable from a believer. Many significant traditions have been narrated in Islamic books, considering du'a' and its acceptance. A few instances :come here

:Imam Sadiq (as) narrates

إنَّ الْعَبْدَ لَيَدْعُو اللهَ فَيَقُولُ اللهُ عَزَّ وَجَلَّ لِلْمَلَكَيْنِ: قَدِ اسْتَجَبْتُ لَهُ، وَلكِنْ إحْبِسُوهُ بِحاجَتِهِ فَإنِّی أُحِبُّ أنْ أسْمَعَ صَوْتَهُ، وإنَّ العَبْدَ لَيَدْعُو فَيَقُولُ اللهُ تَبارَکَ وَتَعالَی: عَجِّلُوا لَهُ حاجَتَهُ فَإنِّی أبْغَضُ صَوْتَهُ.

Surely, a servant prays and Allah says to two angels: 'I accepted his supplication, but don't grant his demand so that he continues praying, because I desire to hear his voice.' And another servant prays, so Allah says: 'Give him his demand promptly; I (hate his voice.'(١

Mansur Sayqal says: I asked Imam Sadiq (as): Perhaps someone prays, and his supplication is accepted but not granted at once. Imam confirmed it. I asked: What is (the reason? Is it for him to pray more? Imam confirmed it again.(٢

**'Conditions of Du'a**

If the supplicant wants his du'a' to be



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١- Al-Kafi: ٢/ ۴٨٩, chapter min abta'at alayhi al-ijaba, traditions ٢ and ٣.

٢- Al-Kafi: ٢/۴٨٩.

accepted, she/he should meet certain conditions, which are enumerated by Ahl al-Bayt (as) in valid books such as “Usul Al-Kafi”, “Mahajjat al-Bayza’ “, “Wasa’il al-Shi’a”, .“Jami’ al-Ahadith al-Shi’a”, etc

:Here’s a list of such conditions

Islamic purity like wudhu’ (ablution), ghusl (ritual washing) and tayammum (ablution with soil), fulfilling the rights of the people (haqqunnas), sincerity, precise pronunciation of the du’a’, rightfully earned income, observing and strengthening kinship ties (silatur-rahim), charity (sadaqah) before du’a’, obedience to Allah, abstinence from sins, rectification of deeds, du’a’ at dawn, du’a’ in watr (name of a salat), du’a’ at the true dawn, du’a’ at sunrise, du’a’ between noon and evening prayer on Wednesday, and finally praising the Prophet (S) and his progeny (salawat) (before du’a’.(۱)

**Thursday Night**

Thursday night is considered among the best times for du’a’ in the traditions of Ahl al-Bayt (as), to that extent that it is almost equal to the Qadr night(۲) in value. The insightful and pious theologians proclaim: Spend Thursday night with praying, worshipping, and invoking Allah until morning, if you can, because the Compassionate sends the angels to the first heaven to increase the virtues of the believers and .abolish their sins

:It is narrated from Imam Sadiq (as) in a valid tradition

إنَّ لِلجُمُعَهِ حقّاً فَإيّاکَ أنْ تُضَیِّعَ حُرْمَتَهُ أوْ تُقَصِّرَ فِی شَیْءٍ مِنْ عِبادَهِ اللهِ وَالتَّقَرُّبِ إلَیْهِ بِالعَمَلِ الصَّالِحِ وَتَرْکِ الْمَحارِمَ کُلِّهَا فَإنَّ اللهَ تَعالَی یُضَاعِفُ فِیهِ الْحَسَنَاتِ وَیَمْحُو السَّیِّئَاتِ وَیَرْفَعُ فِیهِ الدَّرَجاتِ، وَیَوْمُهُ مِثْلُ لَیْلَتِهِ فَإن اسْتَطَعْتَ أنْ تُحْیِیَهَا بِالدُّعَاءِ وَالصَّلاهِ فَافْعَلْ فَإنَّ اللهَ تَعالَی یُرْسِلُ فِیهَا الْمَلائِکَهَ إلَی السَّمَاءِ الدُّنْیا



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۱- Al-Kafi: ۲/۴۶۶ in different chapters; Mahajjat al-Bayza’: ۲۶۸-۳۴۹.

۲- The ۲۷th night of Ramadan; the night when the Quran was revealed.

لِتُضَاعَفَ فِيهَا الْحَسَناتُ وَتُمْحَى فِيهَا السَّيِّئَاتُ وَإِنَّ اللهَ وَاسِعٌ كَرِيمٌ.

Verily, Fridays enjoy rights (incumbent upon people). Therefore, beware of violating Fridays' sanctity through showing shortcoming in acts of worship and instead seek nearness to Almighty Allah by means of righteous deeds and abandonment of all forbidden acts. Certainly, on Fridays Almighty Allah doubles up the rewards (of good .(deeds), erases forgivingly punishments (for evildoings), and raises the ranks (of faith

Friday daytimes are similar to Friday nights; therefore, you may, when possible, stay up supplicating and offering prayers to Almighty Allah who, at that night, orders the angels to descend to the lower heavens in order to double the rewards and erase the (transgressions. Most surely, Allah is Ample-giving and All-generous.(١

إنَّ الْمُؤمِنَ لَيَدْعُو فِى الحَاجِهِ فَيُؤَخِّرُ اللهُ حَاجَتَهُ الَّتِى سَأَلَ إلَى يَوْمِ الجُمُعَهِ لِيَخُصَّهُ بِفَضْلِهِ.

The believer may pray for an exigency and Allah postpones answering him to grant (him his demand on Thursday night.(٢

لَمَّا سَأَلَ إخْوَهُ يُوسُفَ يعقُوبَ أنْ يَسْتَغْفِرَ لَهُمْ، قَالَ: (سَوْفَ أَسْتَغْفِرُ لَكُمْ رَبّى) ثُمَّ أخَّرَ الاسْتِغْفَارَ إلى السَّحَرِ مِنْ لَيْلَهِ الْجُمُعَهِ كَىْ يُسْتَجَابَ لَهُ.

When Prophet Josef's brothers asked their father, Prophet Jacob, to seek forgiveness for them from Allah, Jacob said: 'I will seek forgiveness for you soon.' And he delayed seeking forgiveness for them until Friday dawn so that his exigency will be (answered.(٣

:Imam al-Baqir (as) says

إنَّ اللهَ تَعالَى لَيَأمُرُ مَلَكاً فَيُنَادِى كُلَّ لَيْلَهِ جُمُعَهٍ مِنْ فَوْقِ عَرْشِهِ مِنْ أوَّلِ اللَّيْلِ إلَى آخِرِهِ: ألاَ عَبْدٌ مُؤمِنٌ يَدعُونِى لآخِرَتِهِ وَدُنْياهُ قَبلَ طُلُوعِ الفَجْرِ فَأُجِيبُهُ؟ ألاَ عَبْدٌ مُؤمِنٌ



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.Mafatih al-Jinan, pp.١٣ -١

.Da'awat Rawandi:٣٥, tradition ٨٣; Bihar al-Anwar: ٨۶/٢٧٣, chapter ٢, tradition ١٧ -٢

.Al-Muqna'a: ١٥٥; Bihar al-Anwar: ٨٦/٢٧١, chapter ٢, tradition ١٣ ١٩ -٣

يَتُوبُ إلَيَّ مِنْ ذُنُوبِهِ قَبْلَ طُلُوعِ الفَجْرِ فَأتُوبُ عَلَيْهِ؟ ألاَ عَبْدٌ مُؤمِنٌ قَدْ قَتَّرْتُ عَلَيْهِ رِزْقَهُ فَيَسْأَلُنِى الزِّيَادَهَ فِى رِزْقِهِ قَبْلَ طُلُوعِ الْفَجْرِ فَأزِيدُهُ وَأوسِعُ عَلَيْهِ؟ ألاَ عَبْدٌ مُؤمِنٌ سَقِيمٌ فَيَسْأَلُنِى أنْ أشْفِيَهُ قَبْلَ طُلُوعِ الفَجْرِ فَأُعَافِيهِ؟ ألاَ عَبْدٌ مُؤمِنٌ مَغْمُومٌ مَحْبُوسٌ يَسْأَلُنِى أنْ أُطْلِقَهُ مِنْ حَبْسِهِ وَأُفَرِّجُ عَنْهُ قَبْلَ طُلُوعِ الفَجْرِ فَأُطْلِقُهُ وَأُخَلّى سَبِيلَهُ؟ ألاَ عَبْدٌ مُؤمِنٌ مَظْلُومٌ يَسْأَلُنِى أنْ آخُذَ لَهُ بِظُلامَتِهِ قَبْلَ طُلُوعِ الفَجْرِ فَأَنْتَصِرُ لَهُ وَآخُذُ بِظُلامَتِهِ؟ قال: فَلا يَزالُ يُنادِى حَتَّى يَطْلُعَ الفَجْرُ.

During every Thursday night, Allah orders an angel to call on behalf of the Almighty: Is there any believer who calls Me for this world and the Hereafter so that I may grant his exigency? Is there any believer who repents for his sins before the sunrise, so that I may forgive him? Is there any believer who asks for the abundance of his sustenance, which I have made sparse, before the sunrise, so that I may increase it?

Is there any sick believer who asks Me to heal him before the sunrise, so that I make him well? Is there any imprisoned believer who asks me to free him before the sunrise, so that I grant him his freedom? Is there any oppressed believer who asks Me to avenge the oppressor, so that I restore his rights? He will keep saying so until dawn.(۱)

Imam Sadiq (as) said:

إجْتَنِبوا المَعاصِى لَيْلَهَ الجُمُعَهِ فَإنَّ السَّيِّئَهَ مُضاعَفَهٌ وَالحَسَنَهَ مُضاعَفَهٌ. وَمَنْ تَرَكَ مَعْصِيَهَ اللهِ لَيْلَهَ الجُمُعَهِ غَفَرَ اللهُ لَهُ كُلَّ مَا سَلَفَ، وَمَنْ بَارَزَ اللهَ لَيْلَهَ الجُمُعَهِ



۱- Bihar al-Anwar: ۸۶/۲۸۲, chapter ۲, tradition ۲۷.

بِمَعْصِيَهٍ أخَذَهُ اللهُ بِكَلِّ مَا عَمِلَ فِی عُمُرِهِ وَضَاعَفَ عَلَیْهِ العَذَابَ بِهَذِهِ المَعْصِیَه.

Avoid committing sins on Thursday nights, since the punishment is double then, just as the recompense for virtues is multifold. Whoever avoids sins on Thursday night, Allah will forgive his previous sins. And whoever openly commits sins on Thursday night, Allah will chastise him for his lifetime of sins and will multiply the punishment of his Thursday night sins, particularly due to the violation of the sanctity of Thursday night.(١)

Many prayers and supplications have been mentioned for Thursday night, among which du'a' Kumayl has a special position.

### Kumayl Ibn Ziyad Nakha'i

Both, great Shi'a and Sunni scholars have admired Kumayl for his strong belief, purified soul, moral conduct, and sincere intentions. They agree on Kumayl's justice and greatness. Kumayl is among the noble disciples of Amir al-Mu'minin (as) and Imam Hasan (as).(٢) Amir al-Mu'minin too, has considered Kumayl as his ten most faithful disciples.(٣) Kumayl has been one of the sincerest lovers and friends of Imam 'Ali (as).(۴)

The recommendations and bequests that Imam 'Ali (as) has made to Kumayl indicate the latter's strong belief and great insight. The sunnis, who have never had a favorable opinion about the disciples of Ahl al-Bayt (as), too, consider Kumayl as a trustee in all issues.(۵) The ascetics believe Kumayl to knowing Imam 'Ali's secrets and spiritual knowledge. Kumayl accompanied the Great Prophet of Islam (S) for eighteen years and benefited from the blessings of prophethood. He was martyred by Hajjaj Ibn Yusuf Thaqafi,



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١- Bihar al-Anwar: ٨۶/٢٨٣, chapter ٢, tradition ٢٨.

٢- Mustadrakat Ilm Rijal: ۶/٣١۴.

٣- Rasa'il Sayyid Murtaza.

۴- Bihar al-Anwar: ۳۳/۳۹۹, chapter ۲۳, tradition ۶۲۰.

۵- Mustadrakat Ilm Rijal: ۶/۳۱۴.

due to his magnitude, which had already been informed to him in advance, by, Imam .(Ali (as

When Hajjaj Ibn Yusuf was appointed as the ruler of Iraq by the Umayyid ruler, he sought after Kumayl to kill him for his affection for the Ahl al-Bayt (as), as being a shi'a was the greatest sin in the Umayyid regime. Kumayl hid himself, and Hajjaj stopped .(the release of any pension for his relatives from baytul mal (public treasury

Being informed of Hajjaj's action, Kumayl said: "I will not be alive long so I don't want any of my relatives to be deprived of their pension because of me." He left his hiding place and went to Hajjaj. Hajjaj told him: "I was looking for you in order to punish you." Kumayl said: "Do as you wish, since I will not live long. You and I will return to Allah. My master, 'Ali, has informed me that you are my killer." Then Hajjaj ordered to behead Kumayl who at that time was ninety years of age. His holy tomb is in Thuwiah, .a place between Najaf and Kufah, and the believers go for pilgrimage to it

**Du'a' Kumayl**

The vigilant believers consider the status of du'a' Kumayl among other du'a's as the status of man among the other creatures of the Almighty. In other words, they know du'a' Kumayl as "Insan al-Ad'iyah". The great scholar, researcher and reporter of ahadith, Allamah Majlisi regards du'a' Kumayl as the best du'a'. Allamah Majlisi narrates from

:"Iqbal" of Sayyid Ibn Tawus in his book "Zad al-Ma'ad"

Kumayl said: "One day, I was with my master 'Ali (as) in Kufah. We were talking about Sha'ban the fifteenth. Imam said: "One who spends that night worshipping and recites du'a' Khidhr, his prayer will be answered for sure." When Imam (as) returned home, I went to him. He said: "What do you want?" I answered: "I've come to you so that you may teach me du'a' Khidhr." He told me to sit down.

Then he said: "O Kumayl! When you memorize this du'a', recite it every Thursday night, or once in a month, or once in a year or once in your lifetime, and Allah will save you from enemies, help you, extend your sustenance, and forgive your sins. O Kumayl! Your extended and faithful service has made me teach you such a blissful du'a'." Then he said: "Write it down!" And he then recited it to me.

The divine theologist, Kaf'ami, writes in his book 'Misbah': "Amir al-Mu'minin (as) recited this du'a' in prostration."(١)

The supplicant should recite this du'a' on Thursday night, facing the direction of the qiblah, sincerely and humbly. This way the supplication is more likely to be answered.(٢) The supplicant should also present himself before Allah with a tearful eye which is so valuable before the Almighty that it hastens the forgiveness of sins and attraction of His blessings.(٣)

It is narrated from Imam Sadiq (as):

مَا مِنْ شَيْءٍ إلَّا وَلَهُ كَيْلٌ وَوَزْنٌ، إلَّا الدُّمُوعَ؛ فَإنَّ القَطْرَةَ تُطْفِئُ بِحَاراً



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١- Misbah Kaf'ami: ٥٥٥.

٢- Mahajja Al-Bayza': ٢/٢٨٥, Adab al-do'a wa hia 'ashra.

٣- Ibid.

مِنَ النَّارِ، وَلَو أنَّ باكِياً بَكَى فِى أمَّةٍ لَرُحِمُوا.

Everything has a special scale except tears; a drop of tear extinguishes oceans of fire. Allah forbids inferno from burning a tearful eye. In fact if there's one tearful person ((from Allah's fear) in any nation, all the people will be forgiven.(1)

كُلُّ عَيْنٍ بَاكِيَةٌ يَوْمَ القِيَامَهِ إلاَّ ثَلاثَةً: عَيْنٌ غُضَّتْ عَنْ مَحَارِمِ اللهِ، وَعَيْنٌ سَهِرَتْ فِى طَاعَةِ اللهِ، وَعَيْنٌ بَكَتْ فِى جَوْفِ اللَّيْلِ مِنْ خَشْيَةِ اللهِ.

All the people are tearful in the Hereafter except three: one who closes his eyes to what Allah forbade, one who remains alive for Allah, and one cries for the fear of Allah (at midnight.(2)

**"Commentary of: "Bismillah, ar-Rahman, ar-Rahim**

**point**

بسم الله الرحمن الرحيم

.In the name of Allah, the Beneficent, the Merciful

.There are some reasons why du'a' Kumayl begins with such an illuminating phrase

Amir al-Mu'minin (as) narrated from the Holy Prophet (S) who narrated from Allah that :the Almighty that He stated

كُلُّ أمْرٍ ذِى بَالٍ لاَ يُذْكَرُ 'بِسْمِ اللهِ' فِيهِ فَهُوَ أبْتَرُ.

Any important job which is done without Allah's remembrance, is tarnished and (useless.(3)

:'The late Tabarsi narrates Imam Musa Ibn Ja'far (as) in his book 'Makarim Al-Akhlaq

مَا مِنْ أحَدٍ دَهَمَهُ أمْرٌ يَغُمُّهُ أوْ كَرَبَتْهُ كُرْبَهٌ فَرَفَعَ رَأسَهُ إلَى السَّمَاءِ ثُمَّ قَالَ ثَلاثَ مَرَّاتٍ: 'بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ' إلاّ فَرَّجَ اللهُ كُرْبَتَهُ وَأذْهَبَ غَمَّهُ، إنْ شَاءَ اللهُ تَعَالَى.

There's no grief-stricken individual who says 'bismillahir-rahmanir-rahim' three times (while looking up to the sky, where in return Allah eliminates his grief, if He wills.(4

:We read in an important tradition

لاَ يُرَدُّ دُعَاءٌ أَوَّلُهُ ُبِسْمِ اللهِ



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.Al-Kafi: ۲/۴۸۱, Bab Al-Buka', tradition ۱ -۱

.Al-Kafi, ۲/۸۰, Bab Ijtinab Al-Maharim, tradition ۲ -۲

Tafsir Imam Asgari: ۲۵, Al-Iftitah bil-tasmiah...; Wasa'il Al-Shi'ah: ۷/۱۷۰, Bab ۱۷, - ۳ .tradition ۹۰۳۲

.Makarim al-Akhlaq: ۳۴۶, fil Muhimmat; Bihar al-Anwar: ۹۲/ ۱۵۹, Bab ۱۵ -۴

الرَّحْمَنِ الرَّحِيمِ'.

(A du'a' which begins with bismillahir-rahmanir-rahim will not be rejected by Allah.(۱

,The Messenger of Allah (S) counted the guards of hell as nineteen and said

مَنْ أرَادَ أنْ يُنَجِّيَهُ اللهُ مِنَ الزَّبَانِيَهِ التِّسْعَهَ عَشَرَ فَلْيَقْرَأْ 'بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ'، فَإنَّهَا تِسْعَهَ عَشَرَ حَرفاً لِيَجْعَلَ اللهُ لَهُ كُلَّ حَرْفٍ مِنْهَا جُنَّهً مِنْ وَاحِدٍ مِنْهُمْ.

One who wants Allah to save him from these guards should recite bismillahir-rahmanir-rahim which consists of nineteen letters, so that Allah will set each letter as (a guard from the fire.(۲

:(It is narrated from the Messenger of Allah (S

إذَا قَالَ المُعَلِّمُ لِلصَّبِيِّ: قُلْ 'بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ'، فَقَالَ، كَتَبَ اللهُ بَرَاءَهً لِلصَّبِيِّ وَلأَبَوَيْهِ وَلِلمُعَلِّمِ.

When a teacher teaches 'bismillahir-rahmanir-rahim' to a child, the Exalted God sets (the child, his parents and his teacher free from the fire.(۳

It is narrated from the Prophet (S): "My people are accounted for their deeds in the Hereafter, and their good deeds are superior to the bad deeds. The past nations will cry out, 'Why do their minute good deeds exceed their mountain of bad deeds?' The prophets of those nations will answer, 'Because their speech has begun with three of Allah's names: Allah, the All-beneficent (rahman), and the All-merciful (rahim). These ".three names are greater in weight than all the virtues and vices of mankind

:(It is narrated from Imam al-Ridha (as

إنَّ 'بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ' تَقْتَرِبُ مِنَ الإسْمِ الأعْظَمِ اقْتِرَابَ سَوَادِ العَيْنِ مِنْ بَيَاضِهَا.

The 'bismillahir-rahmanir-rahim' is as close to Allah's chief name as is the blackness (of eye to its whiteness.(۴

Certainly, if

1- Mustadrak al-Wasa'il: ۵/ ۳۰۴, Bab ۱۶, tradition ۵۹۲۹.

2- Jami' Ahadith al-Shiah, Sayyid Borojerdi, ۱۵:۱۵۰.

3- Kashf al-Ghita', Shaykh Kashif al-Ghita', ۲:۲۹۹.

4- The traditions ۴ to ۷ are presented in the exegesis of fatihat ul-kitab the first chapter of holy Quran.

.du'a' begins with Allah's principal name, the supplicant is more likely to be answered

### Connotations of Bismillahi

Great Arab grammarians believe that the Arabic word 'ism (name)' is derived from 'sumuw' meaning greatness. The All-Compassionate connected the preposition 'bi (in)' to 'ism (name)' in this phrase to connote that by reciting the phrase, the supplicant wants to beseech Allah. The supplicant should be aware that calling Allah is not sufficient; rather the soul should be purified through seeking forgiveness from the .Almighty

In fact calling Allah without purity of mind and sincerity of intention is considered disrespectful. The Almighty is in the highest and the most holy position, while man is in the lowest place and cannot promote his position, except by making a strong connection with Allah. That's why the Merciful has set 'bismillahi (in the Name of .Allah)' as the mediator between Himself and the human being

An attentive mystic has stated that the Arabic letter 'ba'' (B) connotes the beginning of mystical treading onto the path to Allah, and from 'ba'' to 'sin' (S) which connotes the secret of knowing Allah, there is an endless desert of ignorance. Hiding of 'alif' (A) in this vast desert(١) implies that if the seeker does not dissolve his egotism in the light of .Allah's Unity, he will not reach 'mim' (M) which connotes the ultimate intention

Some believe that 'ba'' (B) implies Allah's Beneficence to all the people and especially to the ordinary people; 'sin' (S) implies the secret of His kindness to the noble, and



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١ - Hiding here implies the position of 'alif' in 'bismillahi' which is not pronounced in .English, or is hidden

.mim’ (M) is indicator of His Mercy to the most special nobles‘

In the invaluable books ‘Al-Kafi’, ‘Tawhid Saduq’, ‘Ma’ani Al-Akhbar’ and ‘Tafsir Ayyashi’, it is narrated from Imam Sadiq (as): “Each of these three letters (in the word ‘bism’) implies one of the Glorious names of Allah; ‘ba'’ is Allah’s Brightness, ‘sin’ is .Allah’s Eminence, and ‘mim’ is His Magnificence

It is also stated that ‘ba'’ implies the Observant, ‘sin’ implies the All-Hearing, and ‘mim’ implies the Counter. It is as if Allah makes the supplicant aware that: I am the Observant; I can observe your visible and invisible deeds, so avoid hypocrisy in your action, I am the All-Hearing; I can hear the result of your deeds and supplications, so avoid useless speech, and I am the Counter; I can even count your breaths, so .beware of every moment

The glorified word ‘Allah’ is a comprehensive name for the Almighty, which is a combination of all the attributes of Allah. It is believed that three meanings are :present in Allah

.Allah is the Eternal Being .١

.Human mind is astonished of knowing and seeking Him .٢

.The return of all beings is towards Him .٣

Allah)’ is the Chief name of God and is the basis of) الله‘ It is said that the Arabic word His Unity, to that extent that if a disbeliever calls this name sincerely, his belief will be proved. This name is the beginning and end of everything, which is to be upright. Also the strength of risalat (prophet hood) and

wilayat is based on this name, as it exists in the Arabic phrase 'محمـــد رســول الله (Muhammad is Allah's Messenger)' and 'علی ولی الله (Ali is Allah's Intimate Servant)'.

Furthermore, if the first letter of the Arabic word 'Allah (الله)' is omitted, what remains is 'lillahi (لله)', which means 'for Allah,' as in the following Verse:

لِلَّهِ الأَمْرُ مِنْ قَبْلُ وَمِنْ بَعْدُ.

(Allah's is the command before and after. (۳۰:۴)

If the first two letters are dropped, what remains is 'lahu (له)', which means (His) remains, as in the following Verse:

لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ.

(To Him belongs the kingdom, and to Him is all due praise. (۶۴:۱)

If the first three letters are dropped, what remains is 'huwa (هـو)", which means 'He' implying Almighty Allah, as in the following Verse:

قُلْ هُوَ اللَّهُ أَحَدٌ.

(Say: He, Allah, is One. (۱۱۲:۱)

As a result, the name, which has so many features, is definitely Allah's Chief name.

The word "رحمـن" (the Beneficent) is derived from "رحمـت" (Mercy). Renowned Arab grammarians believe that it is a hyperbole. To Islamic scholars, the word means "the giver of universal mercy to all the creatures, apart from their service record". "رحمن" also implies that Allah is inclined to assist all creatures and remove detriment from them. Examples of Allah's blessings are presented in the holy Qur'an, chapter Al-Rahman (55).

Arab grammarians that believe that the word "رحیـم" (the Merciful) is an adjectival simile, hence it implies continuity; that is the Mercy of Allah is permanent. This kind of Mercy is specific to the believers, as their virtues

and appreciation of Allah's blessings makes them worthy. We read in Islamic works that Mercy of the first kind involves Allah's granting sustenance to all the creatures and humans either believer or disbeliever. The second kind of Mercy involves Allah's granting spiritual blessings to human beings and also His forgiving the believers in this .world and in the Hereafter

Mercifulness) the meaning of soundness is) "رحیمیت" Beneficence) and) "رحمانیت" In involved; one is worldly soundness, the other is heavenly soundness. The second kind of Mercy includes the obedient whose prayers Allah accepts, and the disobedient .whose sins He forgives

is "رحیم" is the One who responds if you ask Him, and "رحمن" :Ibn Mubarak has stated .the One who becomes wrathful is you don't ask Him

in giving sustenance to the creatures and "رحمن" An ascetic has said: "The Almighty is in forgiving the believers' sins. For making a living, trust Him, not your own "رحیم" trading; but don't give up trading which is unwise. For forgiveness of sins, trust Him, ".not your own deeds; but don't give up deeds which is against Allah's will

The servant is said to have three states: First, the state of a nonexistent creature who needed existence; second, the state of state of a living creature who desires to be permanent; third, the state of one in the Hereafter who needs Forgiveness. The servant in these three states needs Allah and His attributes, as reflected in these :three names

;who brings the servant from nonexistence to life ,"الله"

who ,"رحمن"

;provides the means for the servant to continue life

.who will forgive the servant's sins in the Hereafter ,"رحیم"

Human being is composed of heart, body, and soul. Human heart finds knowledge and belief from "الله", his body finds sustenance from "رحمن", and the soul finds Mercy from "رحیم". One whose heart, body and soul is associated with these three names of God, is free from everything and everyone except Allah, and contributes his mercy to other servants of Allah.

The Messenger of Allah (S) is narrated as saying: "One who says "بسم الله الرحمن الرحیم" and "لا حول و لا قوه الا بالله العلی العظیم" ten times a day, is forgiven by Allah, and Allah saves him from seventy diseases, such as leprosy, black leprosy, and paralysis." The Prophet (S) is also narrated to have said: "One who recites "بسم الله", Allah will record four thousand virtues for him for each letter, and forgive four thousand sins of him."

It is narrated that one who recites "بسم الله" before eating, Satan will not become his mate in eating; but if he begins eating and forgets reciting it, Satan becomes his mate."(1)

**Commentary of: "Allahumma Inni Asaluka bi rahmatika allati wa si'at kulla shay"**

**point**

اَللَّهُمَّ إِنّی أَسْأَلُکَ بِرَحْمَتِکَ الَّتی وَسِعَتْ کُلَّ شَیءٍ

,O Allah! I ask you by your Mercy that envelops everything

.Each of the words in this phrase has secret inferences, which are presented here

"اللهم": is derived from "یا الله" (O Allah); "یا" (O) is omitted and instead "میم" is added at the end. This shows that as the Almighty Allah preceded everything in existence,



۱ - See "Al-Kafi", "Ma'ani Al-Akhbar", "Tawhid Saduq", "Wasa'il Al-Shi'ah", "Bahr l-

."Haqa'iq", "Mafatih Al-Ghayb" and "Exegesis of Fatihat Al-Kitab

His holy name should precede everything else as well. The supplicant who calls Allah should know that if He had not inclined and permitted, the servant would not be able to utter a single word to praise and ask Allah. The supplicant's tongue can call Allah only by His strength and Mercy. In fact, as du'a' itself is the teaching of Allah, the servant's utterance of supplication and the acceptance of it are only by Allah's will too.

"انی اسالک" (I ask you): "انی" means "I", but it does not mean egoism here. As a matter of fact, "I" in this phrase and throughout the holy du'a', implies not an independent being, but rather a servant in need. The supplicant in this state sees himself as a deprived servant who calls Allah with humility, and perceives Allah as the source of Mercy, Justice, and Forgiveness. That's why the supplicant asks his demand humbly from the All-Compassionate God.

"برحمتک التی وسعت کل شیئ" (by your Mercy that envelops everything): Allah's mercy envelops everything, and surrounds the apparent and hidden facets of beings. This embracing Mercy is Allah's general blessing, by which He brought all the creatures into existence, placed them in their appropriate positions and depending on the creatures' capacity and faculty, provided them generously together with the necessary means to material growth and spiritual development.

In the valuable book, Anis Allayl, we read the following:

"Allah's general Mercy is like the sun; it rises from east, and shines to everything within its beam, not

depriving anything from its light, out of stinginess. All the creatures within the sunbeam benefit from the sun to the extent of their capability.”

In the same way, all the visible and hidden beings from the largest to the smallest enjoy Allah’s common blessings. Even the smallest creatures, which are only discernible through the most developed microscopes, are included in Allah’s realm, and each benefits from His Mercy to the greatest extent possible in order to grow and reach material and spiritual perfection. From the heavens to the earth, from east to west, and from the unseen to the visible, all beings benefit from Allah who is the Creator and the Provider. They are not detached from this source of Divine Mercy even for a moment, since if this happens, they will not exist anymore.

The creation of existing beings and the provision of sustenance to them, the growing of plants, the development of objects, the revelation of signs and miracles, the appointment of prophets, the guidance of the misled, the living of creatures, the descent of the angels, the restoration of the dead, the recompense to the believers, the chastisement of the wrongdoers, the establishment of the Day of Resurrection, the heaven and the Hell, the forgiveness of believers’ sins, and every goodness present in the world, are all instances of Allah’s embracing Mercy. Allah’s Magnanimous Mercy is not perceptible by our limited knowledge and partial understanding.

Counting “کل شیء”, all the living and inanimate beings who are within the realm of

Allah's blessings is not possible. Even if all the angels, jinns and humans become authors, using all the trees on the earth as pens and all the seas as ink, they cannot .count but a few of Allah's creatures

To get a small amount of God's blessings toward His creatures, it is necessary to study a few cases of these beings, so that we can absorb some rays of Allah's .knowledge

### The Living World

Measuring the world with regard to its length, width, capacity, and the number of beings existing inside it is totally impractical. Yet a corner of this excellent creation of God, namely the planet on which human beings reside and benefit from the blessings .of its sky and earth, is discernible via our senses and experiences

Everything in this world, from microscopic germs and viruses less than a thousandth of millimeters away from each other to the galaxies and stars at the distance of millions of kilometers, are made of atoms. Atoms are so minute that they are not visible except by extremely powerful microscopes. There are ۵۵ million atoms at the point of a needle. If we magnify the point of the needle as a gigantic building, each .atom will seem like a fly creeping on one of the pillars

By God's Mercy, atom is consists of three basic particles, i.e. electron, proton, and neutron, which have negative, positive, and neutral electric charges respectively. Protons and neutrons form the core of the atom together, around which the electrons revolve along an axis, just

as the moon revolve around the earth's orbit.(۱) Countless atoms are the building blocks of this world. No one knows how the material and building blocks of the world :was formed, and how they were created, but the Almighty God

مَا أَشْهَدْتُهُمْ خَلْقَ السَّمَاوَاتِ وَالأَرْضِ وَلا خَلْقَ أَنفُسِهِمْ.

I made them not witness the creation of the heavens and the earth, not their own (creation. (۱۸:۵۱

What is stated in the Holy Qur'an and most great scientists have proven after lengthy studies is that: the building blocks for creation of the world were gas and smoke particles wandering in the space, which were so scattered that they hardly ever .crossed each other

ثُمَّ اسْتَوَى إِلَى السَّمَاءِ وَهِيَ دُخَانٌ.

(Then turned He to the heaven when it was smoke (۴۱:۱۱

Then Allah created the stars, decorating the lowest heaven which is the nearest one to us, by combining millions of gas particles into huge clouds; the cloud masses absorbed the particles toward the center to form bigger clouds while the particles collided with each other to produce heat. When the heat increased, a lightening occurred at the center of the cloud, illuminating the dark space. Finally millions of cloud masses formed the stars and from then on light appeared in the world and our .sky was embellished with stars

A shapeless cloud was spread throughout the massive space. Particles of different substances crashed and combined; the cloud revolved around like a turbulent ocean, full of invisible huge waves. Within this turbulent ocean, the movement of materials formed a



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۱- Ofoq-e Danesh: ۱۱.

spiral diagram, which was extended at the center with two developing arms. The solar system is located in one of the arms of the spiral diagram, called the Milky Way.

By God's Will and Mercy, the sun and the solar system were created; there happened a chaotic storm in one of the arms and the motion of gasses moved the clouds too, to form a giant gig with illuminating particles around it. The giant gig moved on and absorbed the gasses toward the center, until an enormous shining ball was created in the form of the sun:

وَجَعَلَ الْقَمَرَ فِيهِنَّ نُورًا وَجَعَلَ الشَّمْسَ سِرَاجًا.

(And hath made the moon a light therein, and made the sun a lamp. (۷۱:۱۶)

Then the gas particles, which had previously surrounded the sun, scattered and formed several masses, which turned around the sun on separate orbits; some near the sun while some far from it. The masses near the sun were hot, while those that were distant remained cold.

In each mass of gas and dust, the particles moved constantly; some gas particles produced steam, which changed to liquid whose humidity joined the dust particles together to form iced mud. Millions of these particles were moving inside the masses. Gravity pulled the particles together to form large balls, which further absorbed the particles and got bigger. One of these balls emerged as the earth, by Allah's Will. Then other planets were created at the heart of masses of gas, each rotating around the sun in a certain orbit.

The nearest planet to the sun was Mercury, and after that there were Venus, Earth and Mars. Beyond Mars, the giant planets Jupiter, Saturn, Uranus, and Neptune too revolved around the sun, and at the most distant, there was the planet Pluto.(۱)

Just as the miniaturization of atoms is beyond human understanding, so is the vastness of the world. Light has an incredible rapid speed of ۳۰۰ thousand kilometers per second; however, the light of the nearest star reaches the earth only after four years.

The telescope at the Palumar Mountain, California, has a five-meter-diameter mirror, and it can trace some stars in the space whose light reaches the earth after a thousand million years! The stars that are now perceptible via the modern telescopes are so numerous in number that if we count them for ۱۰۰ years, counting one star in each second, uncounted stars will still remain!(۲) A galaxy is a gigantic core, which is wider at the center, including at least a thousand million stars. Its length is a hundred thousand light years and its width at the center is about twenty thousand light years. As today's human telescopes can observe, there are probably a hundred and fifty million galaxies in the world, and the average distance between two neighboring galaxies is two million light years.(۳)

This great system is only a corner of the living world, which is observed by man's limited knowledge. Only Allah is aware of the whole world that is beyond the reach of human being.



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۱- ۲۷-۲۰ : Gozashte va ayande-ye jahan.

۲- ۱۱۸ :Ofoq-e Danesh.

۳- ۱۱۸ :Ofoq-e Danesh.

As Imam ‘Ali (as) has insightfully stated: “Creation is within Allah’s Mercy; the Mercy that established and developed the world.”

## Human; the Noblest Inhabitant of the World

Having created the world and providing the necessary equipment and sustenance, the Omnipotent willed to create a notable being, composed of body, soul, mind, heart and temper, out of His Mercy. He placed man as His vicegerent on earth, to grow and gain strength by the blessings He has supplied; to live in accord with the guidance of prophets and their books, and to worship the Creator and serve His fellow creatures. The man then is transferred to the Hereafter by death, and is granted his recompense in the eternal paradise, remaining in Allah’s Mercy forever. Here we review the signs of Allah’s Mercy embracing human apparent and interior sides.

## Different Stages in the Creation of Man

### point

The holy Qur’an has considered the creation of human fetus as happening in stages:

وَقَدْ خَلَقَكُمْ أَطْوَارًا.

(When He created you by (diverse) stages? (۷۱:۱۴)

### The first Stage: Soil

وَلَقَدْ خَلَقْنَا الإِنسَانَ مِنْ سُلالَةٍ مِنْ طِينٍ.

(We created man of an extraction of clay. (۲۳:۱۲)

The human embryo is a product of various foods, coming from animals and plants. The plants feed the animals and are fed by the soil. As a result, human embryo is made from the earth. The latest scientific findings show that the chemical elements found in earth, such as iron, copper, calcium, iodine, etc. exist in human body. Humans constantly obtain the extracts of chemicals present in the earth by feeding from animals and plants, and then reproducing.

## The Second Stage: Water

وَهُوَ الَّذِی خَلَقَ مِنْ الْمَاءِ بَشَرًا.

And He it is

p: ٣١

(Who created man from water… (۲۵:۵۴

To biologists, human body resembles a sponge soaked in water. The body of a seventy-kilogram person is composed of fifty liters of water, and this ratio is fixed for all people. If a person loses twenty percent of his body water, he will not recuperate .again

The water inside human cells includes a large amount of potassium, and completely lacks salt. The water outside the cells, on the other hand, has considerable salt. The composition of water outside the cells is exactly the same as that of the water wherein the first living beings resided millions of years ago. Later on, when the water beings came to the land, they practically carried the water they lived in, since they could not continue life without it. This is the miracle of Qur'an which fourteen decades ago, in an illiterate desert society without scientific tools, stated:" It is He who created ".man from water

### The Third Stage: Alaq

خَلَقَ الإِنسَانَ مِنْ عَلَقٍ.

(He Createth man from a clot. (۹۶:۲

Alaq" lexically means a worm or leech that sticks to the womb. Spermatozoids are" now observable by microscope and are seen as a plethora of floating leeches, which .stick to the womb

The amount of spermatozoid is about four cubic centimeters, in each centimeter of which there are one hundred to two hundred million leech-like beings. They move .toward Ovule, the female cell, together

The ovary of a young woman contains about three million unripe ovums, four hundred of which get ripe. During menstruation, the bag containing

the ovums is cracked, and the ovums go through a pipe that connects the ovary to the womb. The movement of the pipe's trembling lashes facilitates the transfer of the .ovums to the womb

### The fourth Stage: Creation from a Despised Fluid

ثُمَّ جَعَلَ نَسْلَهُ مِنْ سُلَالَهٍ مِنْ مَاءٍ مَهِينٍ.

(Then He made his progeny from a draught of despised fluid. (۳۲:۸

When the leech-like sperms floating in the male semen reach the womb they suddenly start a strange competition. The two hundred million sperms engaging in this competition rush toward the ovum and they soon surround it. Seen under microscope, the sperms whose tails move resemble a meadow that surfs due to the .breeze

Each sperm tries to be the first to enter the ovum. As soon as one of them succeeds in doing so, its tail is cut and the entrance becomes inflamed. The ovum's protoplasm gets contracted and emits a liquid to keep other sperms away from entering it. Consequently, from among two hundred million male sperms, only one mingles with the female ovum and thus a human is created. Sometimes, by Allah's will, two or more .sperms enter the ovum and then a twin fetus is produced in the female womb

### (The Fifth Stage: Amshaj (the Zygote

إِنَّا خَلَقْنَا الإِنسَانَ مِنْ نُطْفَهٍ أَمْشَاجٍ.

(Verily We created Man from a drop of mingled sperm... (۷۶:۲

To create a human being, an ovum (a white seed) should catch a sperm, which is two hundred and fifty times smaller than the ovum. Then the chromosomes of the sperm, which have been divided by half, mingle with the chromosomes of

.(the ovum and generate a new being; the zygote, which Qur'an calls amshaj (mingled

The ovum and the sperm cannot continue life even in the best of conditions and they soon die, however only after mingling together and producing the zygote. After this process, the zygote begins dividing; first it is divided into two, then becomes four, .eight, etc. and finally makes a cell mass

### The Sixth Stage: the Shaping of the Fetus

هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الأَسْمَاءُ الْحُسْنَى.

He is Allah the Creator the Evolver the Bestower of Forms. To Him belong the Most (Beautiful Names. (۵۹:۲۴

After the creation of cells is complete, which are the building blocks for the fetus, a .large mass of cells is placed in the womb to start evolving the fetus

First, under the light of Allah's Mercy, these countless cells separate from each other to shape various organs; the cells of brain, eye, ear, etc. chase their fellow-cells to develop the different parts of the body and this way the body of the fetus is designed .by these cells

The small ball on the left of the fetus is its food source. This ball, floating in blood, obtains the extract of food, water, and oxygen from blood, provided by the digestion and respiratory systems, and transfers them to the fetus through the navel. This is Allah's Mercy that embraces everything and the signs of it are brighter than sun in .every molecule of His creation

### The Seventh Stage: Placing the fetus in Three Veils

يَخْلُقُكُمْ فِى بُطُونِ أُمَّهَاتِكُمْ خَلْقًا مِنْ بَعْدِ خَلْقٍ فِى ظُلُمَاتٍ ثَلاثٍ.

He makes you in the wombs of your mothers in...

(stages one after another in three veils of darkness... (۳۹:۶

Three veils gradually embrace the fetus; the amnion veil, the chorion veil, and the allantoids veil. The amnion is a veil generated by the growing of fetus's outer surface. It expands until it makes a space called the amnion cavity behind the fetus in which .there is a pure fluid

.The Chorion veil is out of the amnion veil and helps protect the fetus

The allantoids veil is before the fetus's belly and is responsible for digestion and absorption of food. These three veils save the fetus from the air, light, water, wind, and possible strikes. In the space between the amnion veil and the fetus, there is a fluid. When a strike is made to the womb, the impact is transferred to this liquid which .neutralizes it. This is Allah's Mercy toward the human fetus

### The Eighth Stage: Breathing Spirit

ثُمَّ أَنشَأْنَاهُ خَلْقًا آخَرَ.

and then produced it another creation. So blessed be Allah, the Best of Creators! ... ((۲۳:۱۴

Having accomplished the shaping of the fetus, which is the sign of Allah's Power, Allah breathes spirit into the fetus that is not only a sophisticated process in itself but many facts about it are still unknown. He miraculously transform the fetus by breathing His spirit into it, and making it alive. This is the stage when the fetus learns to put its finger inside the mouth. That's why the newly born can feed from his/her mother's breast .immediately after birth

### The Ninth Stage: Birth

وَاللَّهُ أَخْرَجَكُمْ مِنْ بُطُونِ أُمَّهَاتِكُمْ.

It is He who brought you

(forth from the wombs of your mothers... (۱۶:۷۸

The story of childbirth is one of the most fascinating processes occurring in the creation system. The fetus that have lived in the dark, quiet and pleasantly warm womb for nine months, now, by Allah's Mercy, enters an atmosphere quite different from the previous one. Allah has granted it all capabilities to cope with the new environment. The child leaves the mother womb with a temperature of ۳۷ degrees centigrade and enters another milieu with more or less a similar temperature, but it copes with the new setting.

This survival is still a mystery in medicine. The child goes from darkness to the light and its delicate eyes tolerate the dazzling light of the outside world. It comes from a wet place to a dry one, but it immediately copes with the new situation. As a fetus, it was fed through the navel, and now it eats through the mouth and breathes the air with no mediator!(۱)

These are all signs of Allah's unlimited Mercy and human beings should hence be grateful of His blessings wholeheartedly and call out:

اللَّهُمَّ إِنِّی أَسْأَلُکَ بِرَحْمَتِکَ الَّتِی وَسِعَتْ کُلَّ شَیْء

### A Manifestation of Allah's Mercy

#### point

It is necessary to have a look at another sign of Allah's infinite Mercy toward human being here, so that it removes our thoughtlessness, increasing our eagerness to worship and our hatred of sins.

Scientifically, the system of the human brain is the most remarkable machine and performs duties that the most developed human-made machines are unable to complete. One



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۱- Gozashte va ayande ye jahan : ۵۱-۷۰

of the duties of the brain is to record various events in the memory. Human memory is related only to a small part of the brain. For showing the capacity of the memory, an :example has been repeatedly given

Suppose a fifty-year old man wants to write all his memories collectively. For this he will need ۱۶۰ million large size newspapers that are printed in small fonts in twenty pages each. In various respects, the mechanism of remembering the memories resembles that of the tapes of voice recorders. The difference is that the power of .brain tapes is provided by body nerves and they do not need rotate

If we want to build a machine that performs the work of a human brain, we should make an apparatus two times larger than the largest buildings in the world and allot all the electricity made by the water of world's largest fall for its power. Since, the electric lamps and wires make the machine hot, all the water of the supposed fall should instead turn around the machine. The invented machine, in spite of all that, still .not perform all the thinking obligations of an ordinary human brain

The command of sucking milk from the mother's breast is issued from the child's brain and sent to its lips, and the child feeds from its mother's breast calmly, without any errors. In the mother's body, there is an automatic chemical factory that turns her blood into suitable and delicious food, appropriate for the infant's digestive

system. When the fetus is created in the mother's womb, the suckling factory recuperates in the mother's body and begins to work. As the fetus grows, this factory gets more active until it produces suitable milk for the baby at the birth. After the birth, as the child grows up, and its digestive system becomes stronger, the produced .milk changes accordingly

The highly nutritious product of this factory is assembled in two sources of the mother's breast and seeps out of the nipples by the baby's sucking and becomes part of its body. The size of the nipples is appropriate for the baby's mouth, which is inclusive of tiny openings that open with the baby's sucking and are automatically .closed afterwards, in order to avoid the wastage the milk

All these interesting events and alterations for the sake of humans are nothing but Allah's infinite Mercy and unlimited blessing. Human beings should ponder in these .phenomena, praise the Almighty, and beg Him for spiritual blessings

### The Respiratory System

Human lungs inhale and exhale the air approximately ۵۰۰ million times, during a typical lifetime. In the respiratory system, there are hundreds of thousands of glands that filter out a sticky liquid in order to absorb the harmful dust particles entering the lungs when breathing. If this liquid did not exist, the particles would obstruct the respiratory .pipes in a few seconds, causing death

Also there are tiny hair in these pipes that constantly clean them. These hair clean all the pipes twelve times per second, and send the

.harmful particles into the digestive system in which they become ineffectual

The respiratory pipes transfer the air to ۷۵۰ million bags inside the lungs in which the carbon dioxide is taken from the blood and oxygen is replaced instead. The respiratory system, in spite of being small in size has an important duty and an everything) that are embraced by) "کل شیء" amazing process which is but one part of .Allah's Mercy

### The Skin

:Human skin has various benefits, some of which are represented here

There are very tiny holes all over the skin through which some part of human breathing takes place. If these holes were to be closed human beings could not .continue life

The skin contains glands that produce sweat which filters it out to maintain the normal .body temperature

.The skin includes some oily glands that keep it and the hairs constantly soft and fresh

.The skin defends the body against the intrusive microbes

It wards off parts of body poisons and filth through sweat and hence helps the .kidneys in their duty

.It prevents the useful body liquids from leaking out

The skin is the organ for the sense of touch which helps us feel cold, heat, softness, .harshness, thinness, and thickness of objects

The skin is another blessing that is embraced by Allah's Mercy, and hence so many .useful processes are carried out inside it

### The Defensive System of the Body

When the Omnipotent Allah created the human body, He granted it five protective

:walls against microbes and the diseases, which are

;The skin that has covered all the body like a fort

The ganglion

tissues that are cotton–like milky tissues under the skin which sometimes change color; they are thick in some areas while thin in others. If something harmful penetrates through the skin, it faces the resistance of the ganglion tissues.

The mucus membranes, which are membranes surrounding some body organs in order to protect them and are of the same color as the organs. Some of the organs like the heart have two membranes; one that surrounds the outer part of the heart called the ‘outer mucus’ and another that is inside the heart or the ‘inner mucus’.

The stomach acid that eliminate anything harmful which has passed other protective walls of the body.

The white globules are ball-shaped beings in the blood that fight the microbes that have entered the blood and eradicates them. Interestingly, these white balls cooperate with the useful microbes that enter the body.

Isn’t it Allah’s Mercy granted to all these guards that protects human being from the diseases and viruses? How extended is Allah’s Mercy that have enfolded the appearance and inner realm of human body and every fragment of his being!

### The Remarkable Uses of the Plants

No one knows the exact number of different plants, their processes, the vitamins and the role they play in human life except Allah who is the Creator of them. Since the plants are part of “کل شیء” (everything) to which Allah’s Mercy is granted, a brief account of their duty in the life of other creatures is described.

There is a certain amount of oxygen in the air, which is

a vital gas for the existence of every living being. In fact no human, animal and plant .can continue life without it

The oxygen entering human lungs by breathing is combined with the blood and is distributed throughout the body through the blood circulation. Oxygen burns the food in all the cells very slowly and produces natural body heat. By burning the food, a poisonous gas called carbon dioxide is produced, which goes to the lungs with the blood and enters the air through exhalation. All the living things take the oxygen from .the atmosphere and send out carbon dioxide

Each person usually exhales out ۲۵۰ grams of pure carbon by his/her exhales during ۲۴ hours. If we assume the population of humans to be three billion, they produce approximately two hundred and seventy three million and seven hundred and fifty thousand (۲۷۳.۷۵۰.۰۰۰) tons of poisonous carbon dioxide a year. About the same :amount of this gas is produced by the animals too. A question arises here and that is

Where does this constantly produced toxic gas go? If it exists in the air and the amount of oxygen is decreasing, the oxygen-carbon dioxide balance should be ?changed. Why is it then that all humans and animals keep on living

The answer to this question is provided by Allah's Mercy; He has created a class of beings whose number is infinite and their breathing is completely against that of other living things. They take the carbon dioxide from the air and give out

oxygen, when breathing and hence maintain the balance between these two gases. .These invaluable entities are plants

The plants receive the carbon from the air by their leaves, retaining it in their stem, .and give out oxygen to the air. Therefore a major substance in plants is carbon

Based on the Qur'anic verses and the statement of Imam 'Ali (as) in du'a' Kumayl, Allah's Mercy has surrounded every leaf and keeps the living world away from total washout. The signs of His Mercy are seen in the stem, leaf, blossoms, and flowers of the plant. Those who cannot see are unwise and those who do not ponder are .ignorant

Human beings using God-given intellect, benefit from various kinds of vegetables, fruits and seeds for preserving health, satisfying hunger and enjoying life and by Allah's Mercy, this collection of foods are necessary for the different elements of the ....body, such as colors, bones, skin, nerves, vessels, blood, hair, nail, energy, heat

#### The Role of Animals and Insects in the Living World

No one knows the number of insects and animals that exists on land and in sea or the birds and reptiles and the benefits of their existence, but their Creator knows everything who's Mercy has covered the appearance and hidden aspects of them. His mercy has brought about great uses from them. Human being, in this regard, benefits .from all these creatures

Fertilizing Insects: Fruit trees have both male organs (pollen) and female organs (pistil). If the pollen of a tree does not reach the pistil of the same kind of tree, or vice ,versa

no fruit will be produced. For fertilizing some plants, Allah has made tiny insects whose duty is to carry the pollen of a plant to the pistil of another and take the pollen of the second to the pistil of the first. Interestingly, these small agents do not make errors – taking the pollen of apple tree to the pistil of the peach tree is completely out of the question – rather they pollinate to the same trees. Even more fascinating is that the trees pay the insects off with the sugar inherent in them. The insects receive the .sugar and help make the fruit for humans, but humans are yet ungrateful

Cows and Sheep: Scientists of nature believe that everything in nature exists as per the requirements of its creatures, and they are right. In case of the mammals, there is enough milk in the female animal's breast for its child. But Allah's Mercy has set the cows and sheep as exceptions to this general rule, since their milk is not only food for .their young ones, but also has a surplus for the humans

The milk of cow and sheep is a valuable food for the infants, children and even growing or grown-up humans. The products of milk provide one of the most (important needs of human body.(۱

Is Allah's Blessings toward humans not evident? The Almighty, out of Mercy, has presented these animals at the service of humans. The benefits of such animals are great and their probable harms



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.Neshane ha-ie az 'ou : ۱/۱۷۴ -۱

are very little. Humans use every organ and product of the sheep in a way. The interesting point is that the food consumed by all three types of sheep, which are raised separately for their wool, meat, and milk, is the same. This is the Power of Allah, Who transforms one kind of food in the body of an animal into three different products for the sake of humans, and hence provides food and clothes for them, yet every) "كل شيئ" some of whom are ever ungrateful. The sheep is only a minute part of thing), which are developed by Allah's Mercy. Numerous books are required to fully .describe all the blessings that Allah has bestowed on this animal

Honeybee: Botanists say that most of the flowers do not have sap throughout the day, but rather at certain times of the day and this period does not exceed more than three hours. Moreover, not all the flowers offer their sap at a fixed time time; some have sap in the morning, some at noon and while others in the afternoon. The honeybee is both a botanist as well as punctual. It knows the flowers and the time of availability of sap in each flower and thus, approaches each at its designated times.(۱) The honey bee then changes the flower sap into a substance that is not only sweat and pleasant, but also colorful and energizing. The honey produced inside the bee's body is a unique food of this world that resists



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۱- ۲/۹۲ : Neshane ha-ie az 'ou.

:putridity. And above all, as stated in the holy Qur'an, it is a cure to human diseases

"(Wherein is healing for mankind. (۱۶:۶۹"

Hundreds of books have been written about the bee and its life, which shows Allah's .embracing Mercy toward this apparently small, but valuable creature

**Allah's Guidance; a Valuable Blessing**

The Omnipotent Allah has willed to place human being in a corner of the world for a limited time, out of Mercy, allowing him to benefit from all the blessings that are prepared through the processes of the ethereal elements like the clouds and the winds, the sun and the moon. He has bestowed on humans a myriad of fruits, vegetables, and seeds, together with halal (pure) meat obtained from different .creatures from the territory of the skies, the earth and the seas

Allah has granted the necessary equipment to humans for establishing their life. Human beings should rely on their minds and free will to choose the path of religion and guidance which is a unique blessing, for the right path is so clearly defined by the Heavenly Books, especially the Qur'an, the holy Prophets (as), and Imams (as). By doing so, man recognizes his duty and responsibility towards his Creator and rightfully tries to fulfill these duties, so that he may reach perfection. Human beings should attempt to work for the Hereafter during the limited period of time that they have in .this world and strive for attaining Allah's satisfaction and His paradise

If man contemplates on all the material as well as

spiritual blessings granted by the Almighty, he discovers that His general Mercy has surrounded both the apparent and the hidden sides of the heavens and the earth. Man himself is cloaked to such an extent in Allah's Mercy and His Beneficence that no other creature, even the nearest angel, is like him.

At this point, human beings should insightfully begin their spiritual journey to serve Allah and reach His countenance, not disregarding to serve Allah and His servants. They should humbly pray and worship Allah, with all their organs, at every point in time and beseech Him.

By choosing the right path that is Allah's manifested guidance together with fulfilling the duties and serving His servants, humans, as asserted by the Holy Qur'an, will be granted great reward and Allah's paradise.

### Allah's Mercy

If man commits a sin due to ignorance or negligence during his lifetime, but regrets and returns to Allah by beseeching him for repentance and compensation, Allah will forgive him. It is recommended that repentance should be accompanied by du'a' Kumayl on Thursday night; the night of Mercy and the descent of Allah's Blessings to the servants.

قُلْ يَا عِبَادِیَ الَّذِينَ أَسْرَفُوا عَلَى أَنْفُسِهِمْ لا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ.

Say: O my people who have been prodigal against yourselves, do not despair of God's mercy; surely God forgives sins altogether; surely He is the All-forgiving, the All-compassionate. (۳۹:۵۳)

There are so many verses in the holy Qur'an that end with the phrases such as:

إِنَّ اللَّهَ غَفُورٌ

رَحِيمٌ.

(Allah is All-forgiving, All-compassionate. (۲:۱۷۳

وَاللَّهُ رَءُوفٌ بِالْعِبَادِ.

(Allah is gentle with His servants. (۲:۲۰۷

وَاللَّهُ يَدْعُو إِلَى الْجَنَّةِ وَالْمَغْفِرَةِ.

(Allah invites into the Garden, and forgiveness by His grace. (۲:۲۲۱

أَنَّ اللَّهَ غَفُورٌ حَلِيمٌ.

(And know that Allah is All-forgiving, All-clement. (۲:۲۵۳

وَاللَّهُ يَخْتَصُّ بِرَحْمَتِهِ مَنْ يَشَاءُ.

(But Allah singles out for His Mercy whom He will. (۲:۱۰۵

وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ.

(And Allah is of infinite bounty. (۲:۱۰۵

إِنَّ اللَّهَ كَانَ عَفُوًّا غَفُورًا.

(Allah is All-pardoning, All-forgiving. (۴:۴۳

إِنَّ اللَّهَ كَانَ تَوَّابًا رَحِيمًا.

(Allah is Relenting, Merciful. (۴:۱۶

وَهُوَ أَرْحَمُ الرَّاحِمِينَ.

(And He is the Most Merciful of those who show mercy. (۱۲:۶۴

إِنَّ رَبَّكَ وَاسِعُ الْمَغْفِرَةِ.

.(Surely your Lord is liberal in forgiving (۵۳:۳۲

Traditions about Allah’s Mercy

:(Abu Sa’id Khadri has narrated from the holy Prophet (S

When the sinful believers are sent to the Hell, the fire becomes cold for them until they are brought out. Then Allah calls on the angels: Bring them to the Paradise, .because they are subjected to My infinite Mercy and Compassion

:It is narrated from the Prophet’s Household

When the Day of Resurrection is established, the Almighty gathers the believers together and tells them: ‘I forgive your sins as they make you indebted to Me, pardon ’.each others’ sins so that you can enter paradise

It is also narrated that on the Day of Resurrection, Allah calls on each of His servant: O My servant! I granted you blessings, but you committed sins. As I increased My blessings for you, you added your transgression. The servant bends his head from shyness. Allah calls: O My servant! Raise your head, since I forgave you at the same

.moment that you committed the sin

:Another tradition reads

When a servant is brought before Allah on the Hereafter, she/he bends head and bursts into tear due to shame. The Almighty calls: When you committed sin cheerfully I did not make you ashamed. Now that you are not sinning and are bitterly ashamed, .how can I punish you? I forgive your wrongdoing and allow you to enter My paradise

:It is narrated from the Messenger of Allah (S) who said

Allah has a hundred kinds of Mercy, one of which He grants in this world, covering His servants with it, and He reserves the other ninety nine for the Day of Resurrection (with which to endow His servants.(۱

:The great narrator, Shaikh Saduq, has narrated from an infallible Imam

When the Day of Resurrection is established, Allah's Mercy is manifested and the wrongdoers are forgiven in crowds to such an extent that the outcast Satan becomes !envious

An important tradition states that when a believer servant is placed in grave, the grave is covered while friends and acquaintances return, leaving him alone the All-Compassionate Allah calls him, out of Mercy: O My servant! You are left alone in the darkness and those for whose pleasure you committed the sin and whose satisfaction you preferred over mine, have gone away. Now I grant My Mercy to you such that people are surprised. Then He calls on the angels: O My angels! My servant is lonely, alienated, and forlorn and is My guest. Go help him and open an



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.Mahajjat Al-Bayza': ۸/۳۸۴, Bab fi sa'ati rahmati Allah -۱

entrance to paradise for him! Bring him all kinds of flowers and foods! Then leave him alone, because I will be his companion until the Day of Resurrection!(1)

### Stories of Allah's Mercy

#### point

It is narrated that on the Day of Resurrection, the servant is called to account and his letter of deeds, full of sins, is given to his left hand. When getting the letter, the servant states "bismillahi (In the Name of Allah)", out of habit, seeking Mercy of Allah. Once he opens it, he finds the letter of his deeds blank and exclaims with astonishment: "There is nothing to read." The angels say: "There were your sins written in this letter, which were erased due to the verse you recited, and Allah forgave all your sins."(2)

#### Jesus Christ and the sinner

In a tradition we read that one day Prophet Jesus (as) went along a road with his apostles, when a notorious sinner known for his immorality and wickedness saw them. He began to sincerely regret his previous sins, saw himself damned, and burst into tears, seeking Allah's forgiveness. Then he thought with himself: "I have not done a good deed in all my life so I do not deserve to accompany the apostles.

But since they are Allah's friends I should follow them." So he pursued them and called them. One of the apostles turned and looked at the man who was renowned for impiety and said: "O Jesus! How can this evildoer follow us? Which religion allows him to accompanying us? Send him away and ask him



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1- Traditions on Allah's Mercy are explicitly narrated in Bihar al-Anwar: ۷/ ۲۸۶, Bab ۱۴ ma yazharu min rahmatihi ta'ala fil qiama, Mahajjat Al-Bayza': ۸/۳۸۳, Bab fi sa'ati rahmati Allah, the exegesis of fatihat Al-Kitab and Quran exegesis.

2- The exegesis of Fatihat Al-Kitab: ۷۴.

"!not to follow us, as his sins may make our lives inauspicious

Jesus (as) was beginning to think how he could expel that man when the Almighty revealed to him: "O Jesus! Tell your proud apostle to resume his deeds, because We removed all his good deeds for the contemptuous look that he had on the remorseful sinner. And give good tidings to Our sinner servant that We forgave his sins and (redirected him to guidance due to his repentance from past deeds."(١

## The Sinful Youth

### point

Mulla Fat'h Allah al-Kashani in the exegesis "Minhaj al-Sadiqin", and Ayatollah Kalbasi in the book "Anis al-Layl" have narrated: "In the time of Maliki Dinar, a sinner youth died. Because of his being a transgressor, people did not shroud or bury his body. While sleeping, Maliki Dinar dreamed of Allah telling him: "Go and bury the body of Our servant in the cemetery of the pious believers, after washing and shrouding it." Malik answered: "O Allah! He was among the impious people. How could he become so near :to You?" He was answered: "When dying, that sinner wept and said

يَا مَنْ لَهُ الدُّنْيا وَالآخِرَهُ ارْحَمْ مَن لَيسَ لَهُ الدُّنْيا وَالآخِرَهُ!

'O the Master of this world and the Hereafter! Pity the one who has nothing in the '!world nor in the Hereafter

O Malik! Which suffering servant has come to Us and we did not cure him? And which (deprived servant has come to Us and We did not grant him his wish?"(٢

### Granted Wish

In the time of Mansur Ibn 'Ammar, who



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.The exegesis of Fatihat al-Kitab: ۶۳ -١

.Anis al-Layl: ۴۵ -٢

was among the Gnostics, a rich man decided to organize a sinful ceremony. So, giving his servant four drachmas, he sent him to the market to buy food for serving the .guests

When going to the market, the servant passed by the assembly of Mansur Ibn ‘Ammar and said to himself: “I’d better stand here and listen to what Mansur Ibn ‘Ammar says.” He heard Mansur asking help for a poor from the assembly, saying: ”?“Who will give me four drachmas so that I will ask four things for him from Allah

The servant of the rich man thought to himself: “It is better to give the money to Mansur and benefit from his prayer, rather than buying food and drinks for the sinners with this money.” So the servant gave the money to Mansur and said: “Ask four things for me from Allah!” Mansur said: “What would you like me to ask for you from Allah?” The servant replied: “First, ask Allah to free me from the slavery of my master! Second, ask Allah to help my master regretful! Third, that He return this four drachmas to me in some way! Fourth, that the Almighty forgive my sins and that of ”!him, his servants and his guests altogether

Mansur prayed for the servant and he returned to his master without buying anything. The rich man asked his servant: “Where were you?” “O master! I gave four drachmas and bought four prayers.” The servant replied. The rich man asked about .the four prayers

p: ۵۱

The servant said in reply: “First, that Allah make me free from slavery.” The master said: “I make you free in Allah’s path.” “Second, that you repent.” “I do repent,” the ”master replied. “Third, that Allah return me the four drachmas

The rich man gave him another four drachmas. “And fourth,” said the servant “that the Almighty forgive you, me and all your guests.” The master answered: “I did what I could. But this last one is beyond my ability.” At night, the master dreamed of Allah revealing to him: “O servant! You did your duty, out of mercy, though you are very poor indeed. It is beyond Our Infinite Mercy that We do not do Our duty. Thus, We ”.forgave you, your servant, and all those present in your gathering

### Meeting the Generous Allah

A wise man crossed a road where he saw a group of people expelling a young man from town, because of his corruption. A woman, who was weeping uncontrollably, followed them. The wise man asked about the woman and found that she was the young man’s mother. The wise man pitied the mother and mediated for him before the group, saying: “Forgive the young man this one time, and if he resorts to ”.corruption again, you should then expel him from town

Later, the wise man returned to the same neighborhood and heard a voice crying behind a door. He thought that the young man has been expelled from the town, due to his corruption and his mother was crying in

his absence. He knocked at the door and the young man's mother opened it. The wise .man asked about the woman's son

The woman replied: "He has died, but his death was not an ordinary one. When death approached, he said: 'Do not inform the neighbors of my death. I have annoyed them immensely and they have reproached me much. I don't want them to be present on my body. Wash and shroud my body yourself and bury this ring with me. I have just bought it and "bismillahir-rahmanir-rahim" is written on it. Ask Allah to forgive me while you stand beside my grave.' I did as he had willed and when I was returning from his grave, it was as if I heard him saying: 'Go and relax mum! I met the (Generous!'"(1)

### Repentance After Repentance

The great Persian poet, Attar, narrates in his "Mantiq Al-Tiyr": After committing sin after sin, a sinner decided to finally repent for his previous deeds. However, his carnal soul made him repeat his previous sins but he repented again. He violated his repentance once more and by then was so drenched in sins that he could experience .the worldly punishment of his crimes

Finally he found out that his life, which he had spent in corruption, was coming to an end. He wanted to repent, but he was too ashamed to do so. Like a wheat grain on the fire, he was burning in despair, until the dawn in which he heard a hidden caller saying: "O



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.The exegesis Ruh Al-Bayan: ۱/۳۳۷ -۱

sinner! The Compassionate says: 'When you first repented I accepted it, but you broke your promise. I granted you respite to repent again and accepted it, while I could punish you. Still you committed sins and sank yourself in wrongdoing. If you want to repent now, do so and I will accept your repentance.'(۱)

### Prayer of a Lost is Answered

Attar narrates in "Mantiq al-Tayr": One night, Gabriel was by Sidratul Muntaha(۲), when he heard the Almighty saying labbayk(۳), in reply to someone Gabriel did not know. He wanted to know who was the one who deserved to be answered by Allah, but found no one in all the heavens and the earth, although, he still heard Allah repeating his reply. He searched again but saw nobody of such rank before Allah.

He asked the Almighty: 'O Allah! Direct me to your servant whom you have answers!' He was answered: 'Watch Rome!' Gabriel looked and saw an idolater in a temple crying and calling an idol. Gabriel was astonished by this and said: 'Uncover the truth for me! How comean idolater calls his idol and You answer him out of Mercy?' Gabriel was replied: 'My servant's heart had become so hard that he had lost his way. But I am pleased with the way he worships, hence I reply to him so that he may find the right path.' At the same moment, the idolater began to call the Unique Allah!(۴)

### Change from the Unlucky Book to the Lucky Book

The author of "exegesis of fatihat Al-Kitab", which is one of the most important scientific and Gnostic



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۱- Anis al-Layl: ۴۵.

۲- The farthest lote-tree a tree in the seventh heaven

۳- Saying: "Here I am."

۴- Anis al-Layl: ۴۶.

:books written by a scholar after the age of al-Faydh al-Kashani, narrates that

In the Israelites, there was a pious worshipper who had secluded himself from other people, and remained in his own solitude. He had worshipped Allah so devotedly day and night that all the angels has befriended him. Gabriel, too, who was the guardian of heavenly secrets, asked the Almighty to be allowed to descend in order to meet the pious man. He was ordered: 'Look into the Lawhul Mahfuz(١) to see his position!'

Gabriel looked and found the pious man's name amongst the unlucky. He was surprised at the unpredictability of fates, ceased the desire of meeting him, and said: 'O Allah! No one can stand against your verdict and tolerate these peculiarities.' He was called: 'Since you have wished to see him for a while, now go and meet him and tell him what you saw.'

Gabriel descended into the pious man's convent to find a slim and weak individual who was praying enthusiastically and wholeheartedly; sometimes standing in front of the altar while at other times humbly prostrating on the soil before Allah. Gabriel greeted him and said: 'O pious man! Do not get yourself into trouble! Because your name is written among the unlucky.'

Hearing this, the pious smiled like a new flower that has blossomed with the morning breeze, and as a melodious nightingale on seeing the flower began reciting 'Praise be to Allah.'

Gabriel said: 'Poor man! How can you call 'Praise be to Allah' at this



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١- Divine memory tablet on which human destinies or deeds are recorded.

miserable story? You should be gloomy, rather than delighted!’

The old pious replied: ‘Do not speak this way, because I am the servant and He is my Master. A servant would not wish anything beyond his Master’s will. He has the power to do as He is inclined, and take me where he wills. Praise be to Allah that if I do not deserve going to paradise, I am needed as the wood for the hell!’

Gabriel returned to his own spot while seeing the state of this man who was so excited at his condition. Allah ordered him to look at the Divine Memory to see what the painter of “Allah blots out, and He establishes whatsoever He will…”(١) has drawn and what the creator of “And Allah does what He will…”(٢) has painted. Gabriel looked and saw the pious man’s name among the lucky. He was astonished and said: ‘O Allah! What is the secret of this story? And what is the reason for shifting his name from the unlucky to the lucky?’

He was answered: ‘O the trustee of revealing secrets! When you informed the pious of his stance he did not groan, but he was patient and surrendered himself to My will and his destiny; he said ‘Praise be to Allah’, calling Me with all My praiseworthy names. So I was inclined to name him among the lucky instead of the unlucky, out of Mercy.’(٣)

### Commentary of: “Wa biquwwatika’llati qaharta biha kulla shay”

وَبِقُوَّتِکَ الَّتِی قَهَرْتَ بِهَا کُلَّ شَیْءٍ

(And I ask You) by Your Strength, through

p: ۵۶

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١- “یمحو الله ما یشاء ویثبت” (١٣:٣٩).

٢- “ویفعل الله ما یشاء”(١۴:٢٧).

٣- The exegesis of fatihat Al-Kitab: ١٠٧.

.which You dominate everything

Allah's Strength, just as His holy Existence, is infinite and other abilities and strengths are insignificant before His Strength. No strength is independent from His Strength, There is no Power but Allah's." In" :" لا حول و لا قوه الا بالله ":but is rather a ray of His Power :was briefly discussed and it was concluded that "کل شیء" the last section, the phrase

includes all the creatures and beings, which have been created by Allah's "کل شیء" Mercy, and whose exact quality and quantity no one knows and will not know until the Day of Judgment. Who is aware of the exact number of the billions of heavenly galaxies, plants, animals, birds, beasts, reptiles of the earth and sea, and the ?countless amoebas, viruses, microbes, hidden beings and the angels

The Compassionate Creator of the world, who has such unrelenting Power over "everything in the world", dominates everything, and nothing is out of His embracing .Strength

Allah maintains the heavens and their kernels, the galaxies and the stars, the systems and their inhabitants-some of which weigh more than billions of tons-which have been floating in a certain orbit, with a definite speed for billions of years and keeps .them from falling down

**"..Commentary of: "Wa khadha'a laha kulla shay**

وَخَضَعَ لَهَا كُلُّ شَیْء وَذَلَّ لَها کُلُّ شَیْءٍ

I ask You) by Your Strength, toward which everything is humble and before which all ) .things are lowly

Everything in this world, from the hidden to the visible beings, from the largest to the smallest creatures, from the most extensive

galaxies, stars, and planets to the tiniest atoms that are not observable with scientific tools, are inferior before Allah. Everything is controlled by His rule and has surrendered to His wise authority, ready to be obedient to Him. All the creatures are .unexceptionally submitted to Allah's immeasurable Strength

A phrase from a supplication stated by an infallible Imam's conscious heart and mind reads: "Surely You are; You are the God to Whose Strength everything is capitulated and humble. You are able to do anything to Your creatures and dominate any of them. You are the One Who created all the things and have control over them. You are the Master of all things. There is no God except You. You are the Generous and the ".Mighty

Granting the exigency of a humble and weeping servant on a Thursday night is very easy for the One Who has dominated everything with His infinite Power, and to Whose Strength everything is submissive. And it is absolutely effortless for Him to manipulate His various agents in the heavens and the earth to grant His servant's .worldly and heavenly demands

Is it possible that a heartbroken, who calls Allah by His Mercy and Strength and who knows nothing above Him, remain unfortunate? Never! It is not strange for worldly incapable beings to be incompetent in fulfilling others' demands. However Allah's All-Sufficient existence, and His infinite Mercy and Strength obliges the fulfillment of the .supplications in accord with the servant's expediency and His own Wisdom

We read in the

thirteenth supplication of the “Sahifa Sajjadiya”[۱]: “You have attributed Your creatures to poverty and they entirely need You. Therefore one, who asks You to compensate the shortcomings of his life and alter his poverty to richness, has indeed turned to the precise Position and the right One to obtain his need. And one, who asks his exigency from one of Your creatures, has certainly deprived himself and does not .deserve Your favor

I eagerly follow the path toward You and I only hope and believe in You. I know that what I ask You is easy before Your Strength, however difficult it may be to me. And I realize that what I need is so trivial for You, however significant it may be for me. Your Generosity does not become narrow by anyone’s exigency and it is Your Bounty, ”.which is above all other generosities

The world and its beings that were nothing and did not even deserve a reference, became beings by Allah’s Will. And they continue existence under His Mercy and Strength. They are not independent of Allah; they are basically poor, pitiable and .humble before Him

A human being is not worthy of exhibiting power and pride before Allah’s Strength, since his body is as trivial as a handful of soil, his soul is but a moment of existence, and his mind is incapable of knowing even a tiny atom. A human cannot seperate himself before Allah Whose Mercy has surrounded all his life; otherwise it causes him loss and



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۱- A book of supplications by the fifth Imam, Imam Sajjad a.s.

.deprivation from Allah's Mercy and is thus, doomed punishment

**"Commentary of: "Wa bi jabarutika'llati ghalabta biha kulla shay**

**point**

وَبِجَبرُوتِکَ الَّتِی غَلَبْتَ بِهَا کُلَّ شَیْءٍ

.I ask You) by Your Invincibility, through which You overwhelm all things)

Invincibility) is a hyperbole; it means Allah) "جـــبروت" Lexically, the Arabic word compensates for all the shortcomings and inadequacies of the creatures by granting .them every blessing, necessary tools and equipment; a lofty compensation

All the beings are insignificant before being created; their primary element is an atom, a particle, a seed, or a trivial semen. They have inadequacies at first that are covered by Allah's Invincibility, so that all the creatures reach their full entity and occupy their .due position in the living world

**Allah's Compensation of the insufficiencies**

**point**

The compensation of creatures' shortcomings by Allah is an important issue, some instances of which are narrated from scientific books, hoping that they increase our .faith in the Lofty Source of Bounty

**Compensation of sun's exhausted energy**

The sun, which is a major source of our energy, is only a small element of this world. Its heat is so intense that no element of fire can compete with it. The surface temperature of the sun is approximately ۶۰۹۳ degrees centigrade; its inner temperature is yet beyond this figure. In every second, the sun renders more that twelve million and four hundred thousand tons of energy in space. In order to produce .the heat used by the sun in one minute, we will need ۶۷۹ million billion tons of coal

The energy exhausted by the sun in a minute weighs about four million tons and it

turns to

p: ۶۰

tons in each year. However, no fire can go on burning without ۱۲۶٬۱۴۴٬۰۰۰٬۰۰۰٬۰۰۰ energy. Thus, if the sun does not obtain anything from an external source and burns this amount of energy per year, why doesn't it get cold? Meanwhile, if the sun was made of pure coal, it could not burn for more than sixty centuries.

The answer to this question is only given by Allah's Invincibility. He has created the sun as a huge mass of gasses, which regains the exhausted energy by contraction. This fact is the result of numerous scientific studies in the east and the west who have written hundreds of pages of books that is available to us but as a simple sentence.

In fact, He is the One Who balances the objects' exhausted energy in various ways; compensating the sun's exhausted energy is but one sign of Allah's Invincibility.

### Compensation of Caspian Sea Tide

The Caspian Sea is about ۲۷.۶ meters beneath the sea level and it still continues to go further down. The Caspian Sea is not related to the free seas so its tide is not in concurrence with the oceans' general ebb and flow. Due to its small size, this sea cannot use the gravity of the moon and so technically it shouldn't have had a tide. As a result the sea should have rot long ago, polluting its shores, and losing any living things in and on it. But why did it not happen?

The Omnipotent Who created the sea very well knew how compensate this shortcoming. He

sent winds called “Sarnuk”, “Khazari”, and “Miyanwa”(۱) that creates waves in the sea to such an extent that the rivers pouring into it have tides too. These winds blow so powerfully that most fishermen cannot even control their boats against them. Another duty of the mentioned winds is that they drive the clouds from the north to the south of the sea and produce rain in the northern shores of Iran, providing the .meadows in this region a garden of flowers

The winds also send the seawater into “Anzali marsh” to filter it. Due to constant flood-like rain, the rivers in Gilan(۲) are usually muddy and full of seeds and roots from the woods. The mud of the rivers pouring into the marsh thickens the bottom layer, allowing the seeds and roots, too, to grow inside the marsh. These two factors are sufficient to dry the water in the marsh and turn it into a swamp. Thus, what is the ?reason that this marsh has existed for hundreds of years now

To avoid this, the Almighty sends the seawater to the floods. At the same time as the above-mentioned winds send the clouds from the north of the sea to the south, the fresh seawater flows to the muddy river water and mixes with it, making it less dense .and removing any seeds and roots by its salt

When these winds stop, Allah sends other winds called “Keramwa”, “Kenarowa” and “Aftab Bushu” to reverse the water flow, pouring the marsh water into the



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۱- These are the name of the winds in Farsi Mazandarani accent.

۲- Gilan is a Northern province of Iran.

.Caspian Sea, and hence evacuating the marsh from muddy waters

Still two other winds called "Gilwa" and "Durushtwa" are assigned with the duty of (convulsing the marsh water from the East to the West, in order to blend it together!!(١)

### Allah's Compensation of Fruit Seeds Shortage

Fruit seeds are useless until they are planted and are subjected to Allah's Invincibility .that shapes them in various forms

A pleasant apple was once a tiny and closed seed inside a grocery store box. It was not of use as a seed except if it were to be planted. When the farmer placed it under the soil, some agents like fresh air, light, water and mineral elements helped it to compensate its shortcomings, by Allah's Will. So the apple became a delicious, .pleasant, and colorful fruit, which an adornment for gathering and food for humans

Taking a quick look at the ingredients of the apple which makes us more familiar with :Allah's Invincibility

Azotic (nitrogen) ingredients: proteins and amino acids like lizine, ursenin, histidine, (and tirusine

Minerals: iodine, potassium, boron, phosphor, calcium, iron, cupper, cudium, sulphur, .manganese, zinc, and penizium

.Starch-Glucose materials: dextrose, cellulose, pentosan, and starch

.Sugars: glucose, fructose, and sucrose

.Pectic materials: pectic acid, pectin, pecthinic acid, and protopectin

.Fats and acids: malic acid, citric acid, oxalic acid, ascorbic acid, and lactic acid

.Color ingredients: antocianines, and chlorophyll

.Vitamins: A, B, C, and G

.Enzymes: catalos, and oxidase

.Water: ۸۴ percent

This is how the Invincible compensates the shortcomings of a fruit. If we were to simply indicate His compensation to other entities as well as to spiritual elements, we would need



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.Neshane hayi az ‘u: ۱۵۱ -۱

infinite number of blank pages as much as the number of all the entire human .population

**"Commentary of: "Wa bi 'izzatika'llati la yaqawm laha shay**

**point**

وَبِعِزَّتِکَ الَّتِی لا یَقُومُ لَهَا شَیْءٌ

.I ask You) by Your Might, which nothing can resist)

Allah has created everything by His Strength, and encompassed them with His Mercy. Everything shows humbleness and humility before Him. He has compensated all shortcomings by His Invincibility. How can anything, in whatever position it may be, ?resist His Might

All inhabitants from the heavens and the earth, and from the hidden to the visible beings are but rays of His enlightening Might. The creatures are only shadows of His .Essence, so how they can resist His eternal Might and infinite Strength

which means strength, exists in all the creatures, as part of ,"عزه" The Arabic word Allah's holy Strength. The glimmer of a small light is far inferior from the rays of an !infinite and eternal source of an Illuminating Light

فَلِلَّهِ الْعِزَّهُ جَمِیعًا.

(To Allah belong all glory and power. (۳۵:۱۰

Based on this holy Qur'anic verse, All the power is belonged to Allah. He grants power to anyone He wills, according to his/her capacity. He does not grant power to anyone he does not like, and regains power from anyone He wills. Therefore, no authority is .independent of Him and no one can resist His Power. He is the Undefeated Might

"Commentary of: "Wa bi 'azhamatika'llati mala't kulla shay

وَبِعَظَمَتِکَ الَّتِی مَلَأَتْ کُلَّ شَیء

.I ask You) by Your Greatness, which has filled all things)

## Knowing the Actor by His Act

It is conceivable that to some extent, the position

and rank of an actor can be realized through his act. An engineer, who builds a ۱۱۰-story skyscraper, is probably a skillful and intelligent person.

A distinguished author, like Sadr Al-Muta'ahhilin, who have written some invaluable books such as "Asfar", "Arshiya", "Hikmat Muta'aliya", "Asrar Al-Ayat", demonstrates a great mentality and high intellect in his writings.

We recognize the skill of an inventor of an electric factory through his accurate job of illuminating the dark nights to become as bright as the days.

The Almighty's greatness is in His Preexistence, Eternity and Infinity. But His greatness is not easily recognizable for us. Yet, we can observe rays of His Greatness by pondering on the world, the creatures, and the magnitude of creation, since His greatness is contained in everything.

We mention just two traditions and a scientific fact in order to clarify our point.

### Creation of Various Worlds

The great scholar, Sayyid Hiybat Al-Din Shahristani, in his singular book "Islam wa Hiy'at" (Islam and Astronomy) has narrated from "Khisal" of Saduq, "Bihar al-Anwar" of Allamiyi Majlisi, "Anwar Nu'maniyya", "Sharh Sahifa", and "Tafsiri Nur Al-Thaqalayn" a tradition by Imam Sadiq (as), with a strong citation:

إنَّ للهِ عَزَّ وَجَلَّ اثْنى عَشَرَ ألفِ عالَمٍ؛ كُلُّ عالَمٍ مِنْهُمْ أكْبَرُ مِنْ سَبْعِ سَماواتٍ وَسَبْعِ أرَضينَ، ما يُرَى عالَمٌ مِنْهُم أنَّ للهِ عَزَّ وَجَلَّ عالَماً غَيْرَهُمْ.

The Almighty has created twelve thousand worlds, each of which is larger than all the heavens and the earth, and none of them is cognizant of the worlds outside its world!(۱)

The contemporary astrologers believe that the living world is composed of



۱- Khisal: ۲/۶۳۹, min rawa anna lillah 'azza wa jal..., tradition ۱۴; Bihar al-Anwar: ۵۴/۳۲۰,

tradition ٢, bab ٢.

thousands of worlds, each of which contains heavens and the earths larger than our world’s.(۱)

By referring to numbers, the Holy Qur’an and the traditions do not intend to show the exact record or extent of things, but rather to illustrate their enormity. We should not, therefore, consider the number of the worlds as twelve thousand. The number of the worlds is far beyond what is mentioned in the holy Qur’an, the traditions, and the astrological books.

### Hanging Lanterns in the Heaven and the Solar System

In his “Sharh Sahifa”, Sayyid Ni’mat Allah Jazayiri has narrated from the Prophet (S) and the infallible Imams (as) that Allah has created a hundred thousand lanterns, hanging them from the sky. Allah has placed all the heavens and the earth and the things inside them in one of these lanterns, and only He knows about what is inside the other lanterns!

Allama Shahristani, in the exigency of this fascinating tradition says that there are similarities between lanterns and the solar system:

First, a lantern is oval is shape, and according to contemporary scientists the solar system has an oval shape too.

Second, a lantern contains an object at its center that spreads light and heat, and the scientists believe that the solar system too has the sun at its heart, scattering out light and heat to the surrounding planets.

Thirdly, a lantern is floating in the air, not fixed to a wall or an object, just like our solar system which is floating in space, too.

Fourth, the illuminating object of a lantern is not exactly at its



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۱- Islam wa Hiy’at: ۴۴۴.

center and is leans closer to one side; the sun, too, is not at the exact center of the solar system.

Considering these resemblances, the correspondence of this tradition to the modern astrological basics and its disagreement with the old philosophy has become clear and proven. Therefore, this tradition explicitly proves the existence of thousands of worlds and solar systems, each containing separate planets, moons, suns, earths, heavens and hells, and that each of the worlds inside the lanterns is as large as a solar system and as vast as the heavens and the earth!(۱)

**Suns, the Countless Stars**

In the beginning of the twentieth century, people were amazed to here that our galaxy, which is clearly observable at night, has thirty million sun. But today, it has been proved that there are ten thousand million suns, that too, only in our galaxy.

When we look at the night sky without a telescope it seems small and insignificant and not as glorious as the massive clouds on a winter day. But when viewed by a large modern telescope like the one at "Wilson" or "Palumer" observatories, the greatness of this galaxy becomes observable.

The suns are positioned so compactly in our galaxy that counting them in order to determine an exact number is not possible. No scientist has yet determined the exact number of suns in the galaxy. They can only estimate a ten thousand million number by considering a limited part of it, counting its suns, and then generalizing the number to the whole system!

The total number



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۱- Islam wa Hiy'at: ۴۶۰.

of the suns is presumably more than this because they are so condensed that some conceal others, making them indiscernible. Among the suns of our galaxy there are some suns that are ten million times of our sun! Sometimes the galaxies are two million light years apart from each other.

Today's greatest telescope at the Palumar Mountain in America can observe galaxies at the distance of a thousand million light years. But occasionally some lights glitter beyond this distance that show scientists other galaxies exist, too!

The sun of the solar system weighs two billion tons and our galaxy, which is only a small corner of the great world, weighs approximately ۱۶۵ thousand million times the weight of sun! Though there are so many objects scattered in the world, it is mostly empty, with so many vacancies in between!(۱)

All this is but a small perspective of the huge world, observed by our limited telescopes. By studying these numbers and statistics that depict a very narrow view of our world, its size, depth and breadth, we can imagine the Greatness of Allah; a Greatness that is infinite and is contained in everything.

This huge world is Allah's artwork; His factory and His book. By viewing Allah's work, His Greatness is observable which makes us call out:

اَللّٰهُ اَكْبَرُ مِنْ اَنْ يُوصَفَ.

Allah is Exalted above what he is described.(۲)

The most animated describers are incapable of describing Him, the most eloquent tongues are unable to express Him, and the most powerful thoughts cannot realize even a part



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۱- Islam wa Hiy'at: ۴۴۹.

۲- Al-Kafi: ۱/۱۱۸, bab Ma'ani Al-Asma'..., tradition ۹.

!of His Greatness

In accord with our own understanding, we can only say the same thing our Prophet :has taught us

مَا عَرَفْنَاکَ حَقَّ مَعْرِفَتِکَ

(We cannot appreciate Your due Greatness.(۱)

**"Commentary of: "Wa bi Sultanika'alladhi 'ala kulla shay**

وَبِسُلْطَانِکَ الَّذِی عَلاَ کُلَّ شَیْء

.I ask You) by Your Power, which towers over all things)

In the preceding pages, you read about some limited instances of the great world. Allah's inevitable Rule is over the world and its inhabitants. He dominates all things, .and all creatures are doomed to His Powerful Reign

Anyone who has a rightful and deserving regime in this world, it is but as a gift from .Allah. Once He wills, He can take the power from one servant and grant it to another

The rulers should consider their power as a ray of Allah's Dominance and Rule and should not rule unfairly and unlawfully, for if they do so, they will be oppressors. As it is stated in Qur'anic verses and is proved throughout history, Allah's revenge, which controls all things, would seize them. They cannot resist Allah's Will, and will remain in .doomed chastisement humbly and contemptibly

It is Allah's Rule that ordered the water descending from the sky and springing from the earth to become into storm and eliminate the disbelievers in Noah's age. It was His Rule that sent the winds to eradicate the powerful 'Ad tribe, just as dry grass is removed from the earth, and brought their life to an end in just a moment. It was His Rule that ordered the River Nile to send

.Awali Al-La'i: ۴/ ۱۳۲, tradition ۲۲۷; Bihar al-Anwar: ۶۸/ ۲۳, Bab ۶۱, tradition ۱‘ -۱

.a wave and obliterate the oppressive Pharaoh and his people

**"Commentary of: "Wa bi wajhika'lbaqia ba'da fana'i kully shay**

وَبِوَجْهِكَ الْبَاقِى بَعْدَ فَنَآءِ كُلِّ شَىْء

.I ask You) by Your Face, which subsists after annihilation of all things)

Allah's Holy Essence is the core of existence. His Existence is Preexisting and Eternal. He has always existed without any counterpart, and will always exist so. He has willed to create all things wisely, while He is independent of all things. Everything will come .to an end, except He, Who will be forever

Nothing in this world exists independently; the life of all beings is a blowing of the Divine Soul, and therefore everything is doomed to mortality. Mortality is an attribute of deficiency, while eternity is an attribute of perfection. Hence the Absolute Perfection has Absolute Eternity, and mortality is the attribute of all the beings and .their lives

**"Commentary of: "Wa bia'smaa'ika'llati malat Arkana kully shay**

وَبِأَسْمَآئِكَ الَّتِى مَلَأَتْ أَرْكَانَ كُلِّ شَىْء

.I ask You) by Your Names, which have filled the foundations of all things)

Names) in this divine phrase does not merely denote the lexical) "اسماء" The word Names that are composed of series of letters; rather it is the attributes, facts and .concepts, which these Names connote

Allah's Mercy, Knowledge, Justice, and Power are the basics for all things. In other words, all things are signs of Allah; the Creative, the Shaper, the All-Knowing, the All-.Seeing, the Just, the Wise, the Merciful, and the Compassionate

The creatures are created, continue existence, and obtain sustenance based on these facts and attributes of Allah. The lexical Names are therefore manifestations of

the real Names. What are significant in the existence, identity, and repute of “all things” are the real Names not the lexical ones.

Anyhow, Allah’s real Names are mediators for the happening of actualities in this world. In the Sama’ supplication, narrated by an Infallible Imam, we read:

أَللّهُمَّ إِنّى أَسْأَلُكَ بِاسْمِكَ الْعَظيمِ الاْعْظَمِ الاْعَزِّ الاْجَلِّ الاْكْرَمِ الَّذى إِذا دُعيتَ بِهِ عَلى مَغالِقِ أَبْوابِ السَّماءِ لِلْفَتْحِ بِالرَّحْمَةِ انْفَتَحَتْ، وَإِذا دُعيتَ بِهِ عَلى مَضآئِقِ أَبْوابِ الاْرْضِ لِلْفَرَجِ انْفَرَجَتْ، وَإِذا دُعيتَ بِهِ عَلَى الْعُسْرِ لِلْيُسْرِ تَيَسَّرَتْ، وَإِذا دُعيتَ بِهِ عَلَى الاْمْواتِ لِلنُّشُورِ انْتَشَرَتْ، وَإِذا دُعيتَ بِهِ عَلى كَشْفِ الْبَأْسآءِ وَالضَّرّاءِ انْكَشَفَتْ...

O Allah! I ask You by Your Great Name, the most Powerful, the most Notable, the most Worthy, by which if You are called for opening the heavens’ doors, they are opened by Mercy; if You are called for opening the earthly doors, they are opened; if You are called by Your Name for relieving the troubles, they are relieved; if You are called by your Great name for the Resurrection of the dead, they are alive; and if You are called for removing poorness and anxiety, they are removed...

What materializes the needs, stated in this supplication, is not the mere Name that is consisted of the letters n, m, a, and e; rather the Name itself and its reality.

The attributes that are the basis for “all things” are the reality of the existing realities, which are called “Names” in the holy Qur’an and the traditions.

Among the manifestations of Allah’s Names is the Prophet’s

Household and the Infallible Imams (as), who have special characteristics and are the mediators of Allah's Mercy for people until Day of Resurrection. Allah's Mercy, Guidance, Compassion and Forgiveness is granted to the people through the Imams .(as) and the believers' deeds are also accepted through them

The great scholar, al-Faydh al-Kashani, in his valuable Qur'anic exegesis "Safi" has :(narrated Imam Sadiq (as

نَحْنُ وَاللهِ الأَسْمَاءُ الحُسْنَى الَّذِی لا یَقْبَلُ اللهُ مِنَ العِبَادِ عَمَلًا الَّا بِمَعْرِفَتِنَا.

By Allah that we (the Prophet's Household) are Allah's Glorious Names; Allah accepts not a single deed from His servants except that they know us and appreciate our .position

As a result, concentrating to the lexis does not benefit the human or manifest a reality for him. We should go beyond the words and phrases to the realm of Reality, since .everything apparent in the world is the sign of Allah's real names and realities

وَبالاسْمِ الَّذی خَلَقْتَ بِهِ العَرْشَ وَبالاسْمِ الَّذِی خَلَقْتَ بِهِ الكُرْسِیَّ وَبالاسْمِ الَّذِی خَلَقْتَ بِهِ الرُّوحَ...

By Your Name by which You created the Empyrean, by Your Name for which You .created the throne, and by whose Blessings You fashioned the Soul

**:Commentary of**

**point**

وَبِعِلْمِکَ الَّذِی أَحاطَ بِکُلِّ شَیء

.I ask You) by Your Knowledge, which encompasses all things)

Allah's Knowledge encompasses all of the actions and all of the times. It encompasses the apparent and hidden aspects of all beings; even that of an atom, billions of which can be placed at the point of a needle. Allah knows the number of all the creatures, ,even the atoms

the seeds, the drops of rain and flakes of snow. Here we just mention some verses of .the holy Qur'an that is an ocean of knowledge

وَيَعْلَمُ مَا فِی السَّمَاوَاتِ وَمَا فِی الأَرْضِ.

(He knows what is in the heavens and what is on earth. (٣:٢٩

وَيَعْلَمُ مَا فِی الْبَرِّ وَالْبَحْرِ وَمَا تَسْقُطُ مِنْ وَرَقَهٍ إِلاَّ يَعْلَمُهَا.

(He knows what is in land and sea; not a leaf falls, but He knows it. (۶:۵۹

وَاللَّهُ يَعْلَمُ مَا تُسِرُّونَ وَمَا تُعْلِنُونَ.

(And Allah knows what you keep secret and what you publish. (۱۶:۱۹

يَعْلَمُ مَا يَلِجُ فِی الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنزِلُ مِنْ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا وَهُوَ الرَّحِيمُ الْغَفُورُ.

He knows what penetrates into the earth, and what comes forth from it, what comes down from heaven, and what goes up to it; He is the All-compassionate, the All-(forgiving. (٣۴:٢

The reality of these verses becomes apparent when we closely study an incision in a hill, thousands of which are found in all five continents. Entomologists have counted nearly seven hundred thousand types of insects so far; however, the exact number of the different types of insects is impossible to be determined. In a summer day when the sky is clear, the number of flies, beetles, and millipedes moving in a hill's incision is more than the total number of the population of that continent. If humans were to suddenly become extinct from the earth, other creatures living on the earth would (hardly ever notice their absence!(١

وَبِنُورِ وَجْهِکَ الَّذِی أَضَآءَ لَهُ کُلُّ شَیْء

I ask You) by the Light)

.Danestani hayi jahan I ilm: ۱۹۰ -۱

!of Your Face, through which all things are illuminated

### The Meaning of Light in Qur'anic Verses and Traditions

In the holy Qur'an and traditions, 'light' implies values and perfections. 'Light' means guidance(۱). 'Light' means success in travelling towards belief(۲). 'Light' means Islam, :insight, knowledge. It means brightness of the spirit(۳). 'Light' is Qur'an

قَدْ جاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ.

(There has come to you from Allah a light, and a Manifest Book. (۵:۱۵

:Light' also means divine rules, doctrines and moral facts'

إِنَّا أَنزَلْنَا التَّوْرَاةَ فِيهَا هُدًى وَنُورٌ.

(Surely We sent down the Torah, wherein is guidance and light. (۵:۴۴

According to these references, it becomes clear that 'light' is the essence of Allah's Attributes, Accomplishments, and Glorious Names from which all the creatures benefit to the highest degree of their existence, capacity, and capability. The .creatures would then get rid of their obscurity

In this apt situation, the talented human goes from the darkness of inexistence to the light of existence, from incapability to perfection, from the darkness of ignorance to the light of knowledge, from oppression to justice, from unbelief to faith, from deviation to guidance, from materialism to spirituality; in order to rise in position, all .due to Allah's Light, Names, and Attributes, Who is the Pure Light and Reality

Qur'anic verses and the traditions of Prophet's Household (as) imply that "Light of Face" has the same realities and perfections, a thousand of which have been pointed .out in Jowshan Kabir supplication

The reason 'Light' is used as a singular is because all of Allah's Lofty Names are actually His Existence, and there is nothing

۱- ۱/۴۸۷: al-Mizan.

۲- ۱/۳۳۱: Tafsir Abu Al-Futouh.

۳- ۱/ ۷۰۳: Kashf Al-Asrar.

as noun or adjective in His Holy Sanctuary. Knowledge, Wisdom, Justice, Mercy, .Compassion… are all the Existence of the One

Since ‘Light’ mainly means guidance in Islamic texts the above-mentioned phrase may mean: “O Allah! I ask You by Your Guidance, by which all the creatures are ”.guided

Thus, the word ‘light’ covers all the heavenly concepts and attributes, and it is left to .common sense to choose among the various meanings according to the situation

**:Commentary of**

يَّا نُورُ يا قُدُّوسُ يَآ أَوَّلَ الأَوَّلِينَ وَيَآ آخِرَ الآخِرِينَ

!O Light! O All-Holy! O First of the first and Last of the last

O the Perfect One! You are the One whose friend and servant, Imam Hussain (as) :called You in the desert of Arafah on ‘Arafat day

أَيَكُونُ لِغَيْرِكَ مِنَ الظُّهُورِ ما لَيْسَ لَکَ، حَتّی يَكُونَ هُوَ الْمُظْهِرَ لَکَ، مَتی غِبْتَ حَتّی تَحْتاجَ إِلی دَلیل يَدُلُّ عَلیْکَ، وَمَتی بَعُدْتَ حَتّی تَكُونَ الآثارُ هِیَ الَّتی تُوصِلُ إِلَیْکَ؟

Does anything have an existence which You don’t have, so that it would give You existence? You have never been hidden to need any reason to justify You, and You .have never been far away to need the signs to direct us to You

O Lord! When I leave my transient state and return to my own self, looking closely, I observe that the Light of Your Beauty is clearer than everything else. You are by no means hidden, thus I do not need any form of light to search Your Divine Position, because once I take a reality as the

reason for my exploration, I come to understand that the reality and the light are both .Your creations

When and where were You absent that You need a rationale justifying, and when and ?where have You been away so that Your signs direct us to You

You are free of all faults, and greater than anything to which You are described. You are the most Perfect, the Absolute Reality, the Light and the Holy. You are the First of the first, but there is no beginning for Your Holy Existence, and You are the Last of the last without having an end. You are Preexisting while You make all things begin, and .You are Eternal after all beings will annihilate

The first and the last are two attributes for all your creations. All of them have been given a beginning and an end. The entities have a beginning, for once upon a time they were nothing and You created them, and they have an end means that the creatures come to an end. You bring them to an end. So You have existed before "all things" and nothing had existed before You, and You will exist after "all things" and .nothing would exist after You

!O First of the first and Last of the last

**:Commentary of**

**point**

اللَّهُمَ اغْفِرْ لِیَ الذُّنُوبَ الَّتِی تَهتِکُ الْعِصَمَ

!O Allah, forgive me those sins which tear apart safeguards

The deeds, behaviors, states, and manners that are against Allah's orders and His Prophet's and Imams' traditions are considered as sins. Some sins

are so severe that they are considered as declaration of war with Allah and His .(Prophet (S

The sins an individual commits in this world, would result in an an eternal fire afflicting :the sinner in the Hereafter

إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَى ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا وَسَيَصْلَوْنَ سَعِيرًا.

Those who devour the property of orphans unjustly, devour Fire in their bellies..." "((۴:۱۰

Committing sins is, in fact, getting sustenance from the All Generous and becoming ungrateful to Him for His hospitality. It is quite unfair to benefit from Allah's Blessings .for years and then become ungrateful to Him

### The Story of Gratefulness for the Hospitality of a Generous

Ya'qub Layth, the famous figure of Sistan and the leader of liberalizing revolution against the oppressive Abbasid dynasty, was the son of a zinc-worker. As a child, he was engaged in his father's work for a while and spent his wages generously on his friends. His bravery and generosity made other brave youngsters accompany him. Leaving the work of zinc, he began to do some other form of work with his friends. But soon they quit that job, too, and decided to steal from the treasury of the ruler of Sistan. Since skillful guards protected the treasury, this was not an easy job. They decided to dig a canal underground from the suburbs unto the floor of the treasury .and steal all it swiftly

It took them six months to dig the canal and finally, they entered the treasury at midnight. They secretly assembled all the gold, silver, jewelry, and drachmas in various bags and

prepared to go out through the canal, when a dazzling jewel attracted the attention of Ya'qub in the darkness. He could not identify it due to the darkness and hence tasted it to find that it was a piece of crystallized salt. Suddenly, he ordered his followers to .leave the treasure and leave through the canal to the suburbs

The surprised youngsters accompanying him returned to the city empty-handed but demanded to know the reason for this change in plan. Ya'qub said: "Though we had worked six consecutive months to reach the treasury but when it was time to collect all its property, I saw it unfair to ransack the assets of the ruler after I had tasted the ".salt belonging to him

Opening the treasury gate, the guards were surprised to see the canal skillfully dug and the assets intact, and reported the event to the ruler of Sistan. The ruler ordered to announce in the city he would reward the thief if he introduced himself. Ya'qub introduced himself to the ruler peacefully, and told him of his unfairness of tasting the .salt which belonged to the ruler, and betraying him

The ruler of Sistan was happy to see such a brave, fair, and generous youngster and appointed Ya'qub as the army commander of Sistan. Ya'qub progressed in the same position and managed to fight the corrupted Abbasid government to save the .oppressed

Committing sins is spiritual impurity, which pollutes the heart, mind, and deprives man .from Allah's Mercy and Blessings

Committing sins tears

off the veils guarding humans against chastisement and disgrace and unveils his secrets in this world and in the Hereafter. It deprives humans from being Allah's servant, his faults from being concealed by Allah, and His Forgiveness!

Religious notables have divided the sins into two main categories; major (cardinal) and minor sins. Imam Sadiq (as) has stated that major sins are those for which the Almighty has obligated Hell.

If man avoids the major sins and protects himself from polluting his humanity, Allah would forgive his other sins and grant him His Mercy and Forgiveness:

إِنْ تَجْتَنِبُوا كَبائِرَ مَا تُنْهَوْنَ عَنْهُ نُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَنُدْخِلْكُمْ مُدْخَلاً كَرِيمًا.

"If you avoid the heinous sins that are forbidden you, We will acquit you of evil deeds, and admit you by the gate of honor. (۴:۳۱)"

In the valuable book 'Uyun Akhbar Al-al-Ridha', it is narrated from the eighth infallible Imam (as) that the major sins are:

۱. Killing a human whose killing Allah has forbidden. ۲. Adultery. ۳. Theft. ۴. Drinking intoxicants. ۵. Getting cursed by one's parents. ۶. Escaping Jihad (holy war). ۷. Seizing orphans' assets oppressively. ۸. Eating blood, corpse, pork, and whatever killed without the Name of Allah. ۹. Usury. ۱۰. Earning unlawful money. ۱۱. Gambling. ۱۲. Shortening the measures. ۱۳. Accusing a blameless. ۱۴. Homosexuality. ۱۵. Hopelessness of Allah's Mercy. ۱۶. Considering oneself safe from Allah's chastisement. ۱۷. Helping the oppressors. ۱۸. Befriending the oppressors. ۱۹. False swearing. ۲۰. Capturing people's rights without need. ۲۱. Lying. ۲۲. Pride. ۲۳. Extravagance. ۲۴. Dissipation. ۲۵. Disloyalty.

Despising Hajj. ۲۷. Fighting Allah's friends. ۲۸. Engaging in useless hobbies. ۲۹.. ۲۶ .Insistence on committing sins

## Inauspicious Consequences of Committing Sins

Qur'anic verses and traditions contain instances of the outcome of committing sins. Committing sins ruins belief and diminishes good deeds. Sins bring about worldly misfortune and catastrophes and also chastisement in the Hereafter. Committing sins hinders acceptance of prayers by Allah. It deprives humans from intercessions, and .make the hearts cruel. Sins make words of religion ineffective

They make human arrogant and deprived of Allah's sustenance. They keep humans away from serving Allah. Committing sins results in gradual dominance of Satan over humans; it tears down the discipline present in the society and the families. Sins make people apprehensive of each other. They bring about a painful and difficult death and .difficulty in the Hereafter

:(It is narrated from Imam Sadiq (as

أمَا إنَّهُ لَيْسَ مِنْ عِرْقٍ يَضْرِبُ وَلا نَكْبهٍ وَلا صُدَاعٍ وَلا مَرَضٍ إلا بِذَنْبٍ، وَذلِكَ قَوْلُ اللهِ عَزَّ وَجَلَّ فِی كِتَابِهِ: "وَمَا أَصَابَكُمْ مِنْ مُصِيبَهٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُو عَنْ كَثِيرٍ."

No vein is cut, no foot strikes a stone, no trouble is made, no sickness is caused except for committing a sin. That's why the Almighty has stated in His Book: 'Whatever affliction may visit you is for what your own hands have earned; and He pardons (much. (۴۲:۳۰)'(۱

:It is also narrated from him

إنَّ الرَّجُلَ يُذْنِبُ الذَّنْبَ فَيُحْرَمُ صَلاهَ اللَّيْلِ وَإنَّ العَمَلَ السَّيِّءَ أسْرَعُ فِی صَاحِبِهِ مِنَ السِّكِّينِ فِی اللَّحْمِ.

Whenever an individual misses saying his night prayer, he has certainly committed a sin. The

.Al-Kafi, ٢:٢۶٩ -١

(effect of a sin on the sinner is faster than the effect of a knife in meat.(1)

:(It is narrated from Imam al-Ridha (as

أوحَى اللهُ عَزَّ وَجَلَّ إلَى نَبيٍّ مِنَ الأنْبيَاءِ: إذَا أُطِعْتُ رَضِيتُ، وَإذَا رَضِيتُ بَارَكْتُ، وَلَيْسَ لِبَرَكَتِي نِهَايَةٌ، وَإذَا عُصِيتُ غَضِبْتُ، وَإذا غَضِبْتُ لَعَنْتُ، وَلَعْنَتِي تَبْلُغُ السَّابعَ مِنَ الوَرَى.

The Almighty told one of the Prophets (as) through revelation: If I am obeyed, I would be pleased, and if I am pleased, I would give Blessings, and My Blessings are infinite. If I am disobeyed, I would be Wrathful, and if I become Wrathful, I curse, and My (Curse would affect seven generations ahead.(2

Throughout history, it has been proved that sometimes the progeny of oppressors have been afflicted by poverty, pain, disability, or narrowness of sustenance. This is, in fact, a Blessing from Allah for them, so that they do not become involved in sins and .revolt

:(On the instance of committing sins, it is narrated from Amir Al-Mu'minin (as

مَا مِنْ عَبْدٍ إلاَّ وَعَلَيْهِ جُنَّةٌ حَتَّى يَعْمَلَ أرْبَعينَ كَبيرَةً؛ فَإذَا عَمِلَ أرْبَعِينَ كَبيرَةً انْكَشَفَتْ عَنْهُ الجُنَّهُ، فَيُوحِى اللهُ إلَى المَلائِكَهِ أنْ اسْتُرُوا عَبْدِى بِأجْنِحَتِكُمْ، فَتَسْتُرُهُ المَلائِكَهُ بِأجْنِحَتِهَا، (قال) فَمَا يَدَعُ شَيْئاً مِنَ القَبِيحِ إلاَّ قَارَفَهُ حَتَّى يَمْتَدِحَ إلَى النَّاسِ بِفِعْلِهِ القَبِيحِ، فَتَقُولُ المَلائِكَهُ: يَا رَبِّ، هَذا عَبْدُكَ مَا يَدَعُ شَيْئاً إلاَّ رَكِبَهُ وإنَّا لَنَسْتَحْيِى مِمَّا يَصْنَعُ. فَيُوحِى اللهُ عَزَّ وَجَلَّ إلَيْهِمْ أن اِرْفَعُوا أجْنِحَتَكُمْ عَنْهُ، فَإذا فُعِلَ ذَلِكَ أخَذَ بِبُغْضِنَا أهْلَ البَيْتِ فَعِنْدَ ذَلِكَ يَتَهَتَّكُ سِتْرُهُ فِى السَّمَاءِ وَسِتْرُهُ فِى الأرْضِ، فَتَقُولُ المَلائِكَهُ: يَا رَبُّ هَذا عَبْدُكَ قَد بَقِيَ مَهْتُوكَ السِّتْرِ.



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.Al-Kafi, ٢:٢٧٢ -١

.Al-Kafi, ٢:٢٧٢ -٢

فَيُوحِی اللهُ عَزَّ وَجَلَّ إِلَيْهِمْ: لَوْ كَانَتْ لِلهِ فِيهِ حَاجَةٌ مَا أَمَرَكُمْ أَنْ تَرْفَعُوا أَجْنِحَتَكَمْ عَنْهُ.

There is no servant but there are forty veils of reverence for him, until he commits forty major sins. After doing so, Allah reveals to the angels: Cover My servant with your wings. The angels cover the servant with their wings. Then that servant commits every sin he wishes to the extent that he takes pride in doing sins among people. The angels say: O Allah! Your servant commits every sin and we are ashamed of his wrongdoing. Allah reveals to them: Take your wings off from him. Then that servant begins enmity with the Prophet's Household (as) and his reverence is violated in the heavens and the earth. The angels say: O Allah! Your servant's reverence is violated. The Almighty reveals to them: If I attended to him, I didn't order you to take your !wings off him

A pious believer, who remembers Allah and the Day of Resurrection, knows the inauspicious signs of committing sins, and loathes sins apparently and secretly, is a viable human. And a sinner, who is ignorant of Allah and the Day of Resurrection, and .doesn't fear sins, is actually a dead person

### Sins Tearing off Reverence

#### point

The great narrator of traditions, Shaykh Saduq, in his “Ma'ani Al-Akhbar” has narrated a very important tradition from Imam Zayn Al-'Abidin (as) on the inauspicious signs of sins. Part of the tradition explains that part of Du’a’ Kumayl where all of the phrases "اللهم اغفر لی" begin with

:(...O Allah! Forgive me the sins that) " الذنوب التی

The sins that tear off human reverence are: ١. Drinking intoxicants. ٢. Gambling. ٣. Useless act and speech for making people laugh. ۴. Reference to people's deficiencies. ۵. Accompanying the alleged sinners.

### Drinking Intoxicants

Imam Musa Ibn Ja'far, Imam al-Ridha, and Imam al-Jawad (as) have regarded drinking intoxicants as a major sin. The great Eastern and Western scientists have proved that drinking intoxicants has harmful effects on the brain, stomach, liver, heart, kidney, respiratory and circulation tracts, human mind and progeny. Sometimes the resulting diseases are impossible to cure and the drinker is doomed to death.

The wine bottle is a dangerous and harmful enemy to human being, and an impure and foul thing.

The Holy Qur'an has considered drinking intoxicants as impure, filthy, and the act of Satan. Qur'an also contains its harms more than its benefits. Allah has made it unlawful for all people, because of its harmful effects, and He would punish the drinkers severely in this world and the Hereafter, except if the drinker repents.

The Messenger of Allah (S) has cursed ten people in relation to the intoxicant liquid: One who plants a tree for it, one who nurtures the tree, one who extracts the grape or other fruits for it, one who has drunk it, one who is the cupbearer, one who has delivered it with his animal, one who has taken it from the porter, one who has sold it, one who has bought it, and one who has consumed the

.money earned in this way

يَأتِى شَارِبُ الخَمْرِ يَوْمَ القِيامَهِ مُسْوَدٌّ وَجْهُهُ مُدْلِعاً لِسَانَهُ، يَسِيلُ لُعَابُهُ عَلَى صَدْرِهِ، وَحَقَّ عَلَى اللهِ أنْ يَسْقِيَهُ مِنْ بِئْرِ خَبَالٍ... بِئْرٍ يَسِيلُ فِيها صَدِيدُ الزُّناهِ.

In the Hereafter, the intoxicant drinker enters the Scene of Resurrection with his face black, his mouth crooked, and his tongue out of his mouth, and he cries from thirst. He drinks from a well into which the impurity of the adulterers is poured.(1)

:Imam Sadiq (as) has stated

شَارِبُ الخَمْرِ كَعابِدِ الوَثَنِ.

Drinking intoxicants equals idolization.(2)

:Imam Baqir (as) has stated

إنَّ شَارِبَ الخَمْرِ يُحْشَرُ كافِراً وإنَّهُ رَأسُ المَعَاصِى.

A drinker would be considered as a disbeliever in the Day of Resurrection. Intoxicant liquids are the foundation of all sins!(3)

Amir Al-Mu'minin, Imam ‘Ali (as) was asked: “Have you said that wine is worse than theft and adultery?” Imam confirmed and stated: “An adulterer may not commit any other sin, but when someone drinks wine, he commits adultery, murder, and he quits prayer!”(4)

:The Messenger of Allah (S) stated

مَنْ شَرِبَ الخَمْرَ بَعدَ مَا حَرَّمَهَا اللّهُ عَلَى لِسَانِى فَلَيْسَ بِأهْلٍ أنْ يُزَوَّجَ إذَا خَطِبَ وَلا يُشَفَّعَ إذَا شَفَعَ ولا يُصَدَّقَ إذَا حَدَّثَ وَلا يُؤْتَمَنَ عَلى أمَانَهٍ؛ فَمَن إئْتَمَنَهُ بَعْدَ عِلْمِهِ فَلَيْسَ الَّذِى ائْتَمَنَهُ عَلَى اللهِ ضَمَانٌ وَلَيسَ لَهُ أجْرٌ وَلا خَلَفٌ.

One who drinks wine after Allah has announced its prohibition to me, does not deserve a positive response to his request. The intercession of a drinker is not accepted. His speech is unacceptable. He is not a trustee, so if something is given in his trust, there is no

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۱- Wasa’il al-Shiah, V. ۳۵, S. ۹, H. ۳۱۹۴۷.

۲- Wasa’il al-Shiah, V. ۳۵, S. ۱۲, H. ۳۲۰۰۳.

۳- Wasa’il al-Shiah, V. ۳۵, S. ۱۲, H. ۳۱۹۹۲.

۴- Al-Kafi, ۱:۴۰۳.

.guarantee for it from Allah

### Gambling

Gambling is among the major sins. Imam Sadiq (as) has considered it a major sin in an .relevant tradition

:The holy Qur’an has only considered wine and gambling as major sins

يَسْأَلُونَكَ عَنْ الْخَمْرِ وَالْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ.

They will question you concerning wine, and arrow-shuffling. Say: In both is heinous (sin. (٢:٢١٩

Making any tools for gambling, getting money from them, buying, and selling them are prohibited in Islam. Most Shi'a jurisprudents consider playing with them as unlawful, even if winning and losing is part of the game. Keeping gambling tools is unlawful and it is necessary to destroy them. Being part of a gambling party and .watching it are unlawful and it is obligatory to leave the place

### Useless Acts for Amusing People

By useless acts, it means doing those things that have no worldly or heavenly benefits for the performer and the audience, and are complete waste of lifetime, every minute .of which is provided by the help of millions of factors for the human being

Wastage of valuable time is undoubtedly an instance of ungratefulness. Life and time is among the greatest blessings Allah has bestowed on humans. To be grateful for this blessing, one should spend his lifetime worshipping Allah, serving his servants, and .obtaining knowledge

Muhaddith Qumi in his book “Manazil Al-Akhira” narrates: A man called Ibn Samad continuously calculated the past nights and days of his life. One day, he was counting his previous time, which seemed to him as sixty years. He counted the days of his life as

twenty one thousand and nine hundred. This made him call out: "Woe be to me! If I have done at least one sin a day, I would meet my Lord with twenty one thousand and nine hundred sins." Saying this, he fainted and then passed away.

#### Reference to People's Deficiencies

Keeping the honour of Moslems and believers is an important element and highly emphasized in Islam, to the extent that in Islamic teachings a believer's honour has been considered equal to his blood:

عِرْضُ المُؤمِنِ كَدَمِهِ.

If people were to continuously disgrace one another there would be no trust left amongst them. The system of family and society would collapse and affairs of Muslims would be chaotic.

Only the Prophets and Imams are without deficiency and fault. All other people have faults that are hidden from one another's sight. Although there are some individuals who are not afraid of spreading their faults, most people value their honour and dislike to spread their faults.

As a result, those who refer to people's physical, moral, behavioral, verbal, material, or religious deficiencies and disgrace them are committing major sins, and are doomed to disgrace in this world and chastisement in the Hereafter.

It is narrated from Imam al-Baqir and Imam Sadiq (as):

أقْرَبُ مَا يَكُونُ العَبْدُ إِلَى الكُفْرِ أنْ يُؤاخِيَ الرَّجُلَ عَلَى الدِّينِ فَيُحْصِي عَلَيْهِ عَثَراتِهِ وَزَلَّاتِهِ لِيُعَنِّفَهُ بِهَا يَوماً ما.

The nearest act to disbelief is to make a religious fraternity with a man to remind him of his faults, and then blame him for his faults.(١)

Imam Sadiq (as) has narrated from the Messenger

.Al-Kafi, ۲:۳۵۴ -۱

:(of Allah (as

يَا مَعْشَرَ مَنْ أَسْلَمَ بِلِسَانِهِ وَلَمْ يُخْلِصِ الإِيمَانَ إِلَى قَلْبِهِ! لا تَذُمُّوا الْمُسْلِمِينَ وَلا تَتَّبِعُوا عَوْراتِهِمْ، فَإِنَّهُ مَنْ تَتَبَّعَ عَوْراتِهِمْ تَتَبَّعَ اللهُ عَوْراتِهِ، وَمَنْ تَتَبَّعَ اللهُ تَعَالَى عَوْراتِهِ يَفْضَحْهُ وَلَوْ فِى بَيْتِهِ.

O You who have embraced Islam verbally but not whole-heartedly! Do not blame Muslims and chase their faults! Because anyone who chases Muslims' faults Allah will chase his faults. And if Allah chases someone's faults, He will disgrace him, though he .is in his home

#### Accompanying the Alleged Sinners

Humans are impressed by their companions more than anything else. A companion makes the most powerful impression on humans, and so the verses of Holy Quran and traditions from the Prophet's Household (as) provide people, especially the ,believers, with important guidelines in making friends

Explaining this fact that appears in the verses and traditions requires a separate .discussion. Fortunately, Islamic scholars have authored valuable works in this regard

The holy Qur’an and the traditions prevent people from accompanying the disbelievers, wrongdoers, the Jews, and even alleged sinners, to prevent the harmful effects of their culture, ethics, and evil ideas on human, which would deprive them .from Allah's Mercy

:Imam Sadiq (as) stated

لَا يَنْبَغِى لِلمُؤمِنِ أَنْ يَجْلِسَ مَجْلِساً يُعْصَى اللهُ فِيهِ وَلا يَقْدِرُ عَلى تَغْيِيرِه.

It is not deserved for a believer to attend a circle in which Allah is disobeyed, and he is (not able to prevent it.(١

Abu Hashim Ja'fari says: Imam al-Ridha (as) told me: “Why is it that I see you with Abdul Rahman Ibn Ya'qub?” I said: “He is my uncle.” Imam

.Al-Kafi, ۲:۳۴۷ -۱

as) said: “He says an unacceptable thing about Allah; something which is not in) accord with Qur’anic verses and the traditions. He describes the Almighty as inanimate objects. So either accompany him and leave us, or be our companion and leave him alone.” I said: “He has his own ideas, and does not harm me. If I don't accept his ideas, I would have no responsibilities.” Imam (as) stated: “Don't you fear that a chastisement would be sent upon him, and encircle you both? Have you heard of the person who was a disciple of Moses (as) and whose father was a disciple of Pharaoh? When the Pharaoh’s army reached Moses (as) and his followers beside the river, the son left Moses (as) to advise his father into joining the followers of Moses. The father was following the Pharaoh and the son was chasing him and quarrelling with him about his ideas. When they reached the edge of the sea they were both drowned. When Moses was informed of this, he said:” Allah's Mercy is upon him, but when Allah's chastisement descends, even those who are just accompanying the (wrongdoers would have no safety.”(١)

:The Commander of Believers (as) stated

مَنْ كَانَ يُؤمِنُ باللهِ وَالْيَوْمِ الآخِرِ فَلا يَقُومُ مَكانَ رِيبَةٍ.

Anyone who believes in Allah and the Day of Resurrection would not stand in a (doubtful and accusing position.(٢)

:Imam Sadiq (as) stated

مَنْ قَعَدَ عِنْدَ سَبَّابٍ لأَوْلِيَاءِ اللهِ فَقَدْ عَصَى اللهَ تَعالى.

One who accompanies those who curse Allah's friends, have certainly disobeyed (Allah.(٣)

Jesus Christ



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.Al-Kafi, ٢:٣٤٧ -١

.Al-Kafi, ٢:٣٤٧ -٢

.Al-Kafi, ٢:٣٤٧ -٣

as) stated: "Show your friendship with Allah by loathing the sinners; you will approach) Allah's Grace by retreating them." He was then asked: "O Spirit of Allah! Who should we accompany?" He responded: "Accompany someone whose company reminds you of Allah, whose speech increases your knowledge, and whose behavior make you ".desire the Hereafter

The veils that exist between man and Allah's chastisement and wrath are piety, chastity, honesty, worship, and servitude. These veils remain if man abstains from doing the above-mentioned sins. If human is tempted by the temptations of the apparent and hidden Satans, and pollutes himself with sins, he has torn off these veils .and hindrances, making way for calamities and chastisements

اللَّهُمَ اغْفِرْ لِیَ الذُّنُوبَ الَّتِی تُنْزِلُ النِّقَمَ

!O Allah! Forgive me for the sins which bring down adversities

### The Sins Bringing Down the Adversities

#### point

In a valuable and noteworthy tradition, Imam Al-Sajjad (as) has mentioned nine sins that bring down calamities, which are as follows: "١. Rebellion (Baghy), ٢. Violating people's rights, ٣. Mocking Allah's servants, ۴. Breaking promises, ۵. Evident wrongdoing, ۶. Scattering lies, ٧. Passing judgment in contrast to Allah's rules, ٨. Not (paying Zakat(١), ٩. Shortening the measures."(٢

#### (Rebellion (baghy

The Arabic word "baghy" means trespassing against Allah and His Rules, violating people's rights, corruption, wrongdoing, and adultery. It is used in all its meanings in :Qur'anic verses

إِنَّ قَارُونَ کَانَ مِنْ قَوْمِ مُوسَی فَبَغَی عَلَیْهِمْ.

(Now Korah was of Moses folk, but he oppressed them... (٢٨:٧۶

وَلَوْ بَسَطَ اللَّهُ الرِّزْقَ لِعِبَادِهِ لَبَغَوْا فِی الأرْضِ.

And if Allah were to enlarge the provision for His slaves they would surely

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.Zakat is statutory Islamic levy on specified items to be used for Muslims' welfare -۱

.Ma'ani Al-Akhbar: ۲۶۹ -۲

rebel in the earth... (۴۲:۲۷)

یَا أُخْتَ هَارُونَ مَا كَانَ أَبُوكِ امْرَأَ سَوْءٍ وَمَا كَانَتْ أُمُّكِ بَغِيًّا.

O sister of Aaron, thy father was not a wicked man, nor was thy mother a woman unchaste. (۱۹:۲۸)

The Messenger of Allah (S) has stated:

إنَّ أسْرَعَ الخَيْرِ ثَواباً البِرُّ، وَإنَّ أسْرَعَ الشَّرِّ عِقاباً البَغْيُ.

Surely the righteousness that is rewarded the fastest is generosity to people, and the wrongdoing that is chastised the fastest is oppressing people.(۱)

Imam Sadiq (as) said:

سِتَّةٌ لا تَكُونُ فِی المُؤمِنِ: العُسْرُ وَالنَّكَدُ وَاللَّجاجَةُ وَالكَذِبُ وَالحَسَدُ وَالبَغْیُ.

A believer does not possess six attributes: weakness and incompetence, stinginess, obstinacy, lying, jealousy, and violation of people's rights.(۲)

#### Violating People's Rights

The Benevolent Allah has placed a set of rights that is payable to all people, which are necessary to be observed by others. Violating other people's rights is a sin and the violator is doomed to chastisement.

The right of the parents on their children, the right of the child on the parents, the rights of the relatives on each other, the rights of the neighbors on each other, the rights of the people on the government, and vice versa, the rights of the husband on the wife, the rights of the wife due on the husband, the rights of the subordinates on their superiors in terms of wealth and blessings, the rights of the poor on the rich, and other rights stated in the holy Qur'an and the traditions.

The most comprehensive and eloquent book on the people's rights is "The Treatise on Rights" of Imam Zayn Al-'Abidin (as). By

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۱- Bihar al-Anwar: ۷۲/ ۲۷۳, Bab ۷۰, tradition ۱.

۲- Bihar al-Anwar: ۷۵/ ۲۶۳, Bab ۲۳.

contemplating on this book, one manages to know all the rights and feels eligible to .observe these rights

.Violating any of the rights is an obvious sin, and is followed by chastisement

### Mocking Allah’s Servants

Ridiculing people for their appearance, poverty, occupation, belief, or any other .reason is a major sin that leads to worldly and heavenly punishment

Mocking people is, in fact, insulting their personality and belittling them. The Holy .Qur’an considers the mockers as hypocrites, oppressors, and corruptors

وَإِذَا لَقُوا الَّذِينَ آمَنُوا قَالُوا آمَنَّا وَإِذَا خَلَوْا إِلَى شَيَاطِينِهِمْ قَالُوا إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ مُسْتَهْزِئُونَ.

When they meet those who believe, they say ‘We believe,’ but when they go privately (to their Satans, they say ‘We are with you; we were only mocking.’ (۲:۱۴

:The Messenger of Allah (S) said: The Almighty stated

مَنْ أَهَانَ لِى وَلِيّاً فَقَدْ أرْصَدَ لِمُحَارَبَتِى.

(Anyone who insults a friend of Mine has indeed set out to fight Me!(۱

:Imam Sadiq (as) stated

In the Hereafter a caller calls: Where are those who left My friends alone? Then a group of people who have no flesh in their faces stand. So it is said: These are the people who annoyed the believers, rebelled against them, and insulted them for their .belief. Afterwards, they are ordered to be taken to the Hell

:Also the Messenger of Allah (S) said: Allah has stated

قَدْ نَابَذَنِى مَنْ أذَلَّ عَبْدِىَ المُؤمِنَ.

(One who humbles My believer servant has obviously begun a war with Me!(۲

Mocking people is certainly insulting, annoying, and belittling them. The Holy Qur’an

has severely prohibited men and women who mock one

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.Al-Kafi: ۲/ ۳۵۱, Bab man ‘aziya al-muslimin..., tradition ۲ -۱

.Al-Kafi: ۲/ ۳۵۱, Bab man ‘aziya al-muslimin..., tradition ۶ -۲

.(another, and regarded them as oppressors particularly if they do not repent (۴۹:۱۱

### Breaking Promises

Making and keeping promises are two humane and ethical realities, which are emphasised in the Holy Qur'an and the tradition of the Prophet's Household (as). .Breaking the promises is considered as sin

There is no difference whether the promise is made with Allah, the Prophet (as), the infallible Imams (as) or ordinary people; fulfilling any positive promise, which is in relation to worshipping Allah, serving people, commerce, or other rightful businesses, is a religious and ethical obligation, and breaking it is unlawful and doomed to Allah's .punishment

وَأَوْفُوا بِعَهْدِ اللَّهِ إِذَا عَاهَدْتُمْ.

(Fulfill Allah's covenant, when you make covenant. (۱۶:۹۱

الَّذِينَ يَنقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيُفْسِدُونَ فِى الأَرْضِ أُوْلَئِكَ هُمْ الْخَاسِرُونَ.

Those who break the covenant of Allah after ratifying it and sever that which Allah ordered to be joined, and make mischief in the earth: Those are they who are the (losers. (۲:۲۷

وَأَوْفُوا بِالْعَهْدِ إِنَّ الْعَهْدَ كَانَ مَسْئُولاً.

(And keep the covenant; surely the covenant shall be questioned of. (۱۷:۳۴...

يأَيُّهَا الَّذِينَ آمَنُوا أَوْفُوا بِالْعُقُودِ.

(O believers, fulfill your bonds... (۵:۱

:The Messenger of Allah (S) has stated

ثَلاثٌ مَنْ كُنَّ فِيهِ كَانَ مُنافِقاً وإنْ صَامَ وَصَلَّى وَزَعَمَ أَنَّهُ مُسْلِمٌ: مَن إذَا اؤتُمِنَ خَانَ، وإذَا حَدَّثَ كَذِبَ، وإذَا وَعَدَ أخْلَفَ.

Three attributes exist in a hypocrite, even if he prays and fasts and knows himself a

Muslim; he betrays when he is trusted, he lies when he speaks, and he breaks his promise after making it.(1)

Also Imam Sadiq (as)

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1- Al-Kafi: 2/ 290, Bab fi Osul Al-Kufr..., tradition 8; Gonahan e Kabire the Greater Sins: 1/ 372.

:said

مَنْ عَامَلَ النَّاسَ وَلَمْ يَظْلِمْهُمْ، وَحَدَّثَهُمْ فَلَمْ يَكْذِبْهُمْ، وَوَعَدَهُمْ فَلَمْ يُخْلِفْهُمْ، فَهُوَ مِمَّنْ كَمُلَتْ مُرُوئَتُهُ وَحَرُمَتْ غِيْبَتُهُ وَظَهَرَ عَدْلُهُ وَوَجَبَتْ أُخُوَّتُهُ.

One who does not behave oppressively with others and does not tell lies to them and does not break his promises with them, is the one whose understanding is complete and whose justice is obvious, backbiting him is unlawful and he should be (fraternized.(١

### Obvious Wrongdoing

#### point

The Almighty Allah, in His Qur'an, has prohibited people from approaching sins whether openly or secretly. (۶:۱۵۱). But obvious sins display the extreme .shamelessness of the sinner, and his boldness toward the law and the Islamic society

Islam does not accept the pollution of the society by the sinners, and has determined an Islamic punishment for those who contaminate the Islamic nation. It is incumbent upon the conscious believers, especially the Islamic government officials, to prevent the shameless sinners from any wrongdoing in all ways possible, so that they may not .poison others, especially young boys and girls, with their sins

The obligation of 'enjoining towards good' (amri bi ma'ruf) in Islam is for eliminating the root of corruption and pollution in order to keep the society away from ethical lapses. If the main training centers, that is homes and schools foster the divine attribute of 'modesty' among the youth and make it a permanent one, people become .immune to obvious and hidden sins

Modesty, remembering Allah, and thinking of the sins' are the highest preventive .factors from sinning for the human being

It is narrated from Imam Sadiq

۱ - Al-Kafi: ۲/ ۲۳۹, Bab Al-mu’min wa ‘alamatih..., tradition ۲۸, with a little difference; and Gonahan e Kabire: ۱/ ۳۷۲.

:(as)

اَلحَيَاءُ مِنَ الإيمَانِ، وَالإيمانُ فِى الجَنَّهِ.

(Modesty comes from belief in Allah, and belief results in (entering) His Paradise.(١)

:The Messenger of Allah (S) stated

إسْتَحْيوا مِنَ اللهِ حَقَّ الحَيَاءِ.

!Be modest before Allah and observe the right of modesty

:O Messenger of Allah! How should we do it?" he was asked. The Prophet answered"

فَإنْ كُنتُمْ فَاعِلِينَ، فَلا يَبِيتَنَّ أحَدُكُم إلاَّ وَأجَلُهُ بَيْنَ عَيْنَيْهِ، وَلْيَحْفَظِ الرَّأسَ وَمَا حوى، وَالبَطْنَ وَمَا وَعى، وَلْيَذْكُرِ القَبْرَ وَالبِلَى، وَمَنْ أرَادَ الآخِرَةَ فَلْيَدَعِ الحَيَاةَ الدُّنْيا.

You should not sleep at night and get up in the morning, except that you remember your appointed time (death); so you should keep your heads and its organs, like eyes, ears, and tongue from wrongdoing, keep your bellies from eating unlawful food, and remember your body decays in your graves. One who wishes salvation in the (Hereafter should leave the tempting stuff of the world.(٢

:Someone told Prophet Muhammad (S): "Give me some advice!" The Prophet said

إسْتَحيِ مِنَ اللهِ كَمَا تَسْتَحْيِى مِنَ الرَّجُلِ الصَّالِحِ مِنْ قَوْمِكَ.

Be modest before Allah as you are modest before a decent gentleman from your (tribe!(٣

## Modesty of a Believing Lady

### Point

Imam Al-Sajjad (as) has narrated: A man and his family were traveling by sea when their ship crashed and all the passengers on the ship drowned, except for the man's

.wife. She took a remaining board of the ship until she reached an island

On that island, there was an outlaw who had torn off all the veils of modesty. When he :saw the woman, he asked her: "Are you a jinn or a human?" The woman answered

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.Bihar al-Anwar: ۶۸/ ۳۲۹, Bab ۸۱, tradition ۱ -۱

.Bihar al-Anwar: ۶۸/ ۳۳۳, Bab ۸۱, tradition ۹ -۲

.Bihar al-Anwar: ۶۸/ ۳۳۳, Bab ۸۱, tradition ۲۰ -۳

A human." So without saying a word, the bold outlaw forcefully took her as if he was" his husband. The chaste woman got disturbed. The outlaw asked the reason. Pointing to the heaven, the woman answered: "I'm afraid." The bold man asked: "Have you committed such a sin before?" The lady answered: "By Allah's Glory not!" The man said: "Although you have not committed the sin and I'm forcing you to do so, yet You are still fear Allah this way. By Allah, I am the one who is more deserved to be disturbed and fearful of Allah than you." Then he left immediately, went to his family, .and always asked for repentance

One day he crossed a monk in his way, while the sun was shining intensely on them. The monk told him: "Implore Allah to send a cloud for us to reduce the hotness of the sun!" The ex-brigand said: "I have done nothing worthy to dare ask Allah a request." The monk said: "So I pray and you say amen!" Then the monk prayed and the man said amen. A cloud soon shadowed them. They walked under the cloud for a while until they reached a fork in their way. The monk continued one of the ways and the !man chose the other. The cloud, too, continued shadowing the man

Observing this, the monk told the man: "You are more deserved than me. Our prayer was accepted because of you. So tell me your story!" The man explained the

story of that lady. The monk said: "Since you feared Allah your previous sins were (forgiven. Watch out what you'll do in the future!"(١)

**point**

The insightful servants and the seekers of truth explaining about the phrase "My :fetters have tied me down," have stated

Perhaps "my fetters" means the sins and especially major sins that restrict human beings and tie him down. The sins prevent one from worshipping and serving Allah, depriving him from His blessings. An evidence of this is an important tradition :(narrated from Amir al-Mu'minin, 'Ali (as

Someone told Imam 'Ali (as): "I used to perform the night prayers and Nafilas, but I :can no longer do so." Imam (as) said

أَنْتَ رَجُلٌ قَدْ قَيَّدَتْکَ ذُنُوبُکَ.

You are a person, whose sins have become his fetters, tying him down and preventing (him from night worshipping.(٢

There is another possibility that "the fetters" are useless entertainments and activities, which prevent human from paying attention to more important real purposes of life. In a tradition from the



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.Al-Kafi: ٢/۶٩, Bab Al-khawf wa Al-raja', tradition ٨ -١

.Al-Kafi: ٣/ ۴۵٠, Bab Salat Al-Nawafil, tradition ٣۴ -٢

:Messenger of Allah (S), this is mentioned

مِنْ حُسْنِ إسْلاَمِ المَرْءِ تَرْكُهُ مَا لاَ يَعْنِيهِ.

One of the good things a Muslim observes is the abandoning of those activities that (are of no use to him.(١

وَحَبَسَنى عَنْ نَفْعى بُعْدُ أَمَلى

**.O Allah! My high hopes have held me back from my gain**

### Scattering Lies

The Messenger of Allah (S), Imam Sadiq (as) and Imam al-Ridha (as) have considered (lying as a major sin, and the most obscene of them.(٢

Among the most obscene kinds of lying is fabricating the statements of Allah, the .prophets, the infallible Imams and the heavenly Books, which misguides many people

Throughout history, the disbelieving leaders fabricated facts and told lies under the name of science and philosophy to prevent the masses from favoring the right religion, the prophets, and the Hereafter. These hypocrites, fabricators, and tempters forged issues and led people astray. They presented the erroneous things as right, .and the true facts as untrue

The disbelievers denied the heavenly Books that were revealed by Allah for guiding mankind. They opposed Allah's signs in various ways, and inspired people that nothing (is descended from Allah!(٣

These oppressors accused the truthful prophets of lying and charged those wise men !with magic. They also called prophets, who were unique in mental capability, insane

The disbelievers resorted to any type of crime and offence and even fabricated the divine Books of Torah and the Bible to make them in accord with their own disbelief. They dared to alter the divine verses and did not fear the outcome of their deeds and

Allah's doomed punishment. If they could, they would have fabricated the Holy .Qur'an, too, but the Absolute Guardian of the world protected it

The

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.Bihar al-Anwar: ۱/ ۱۵۰, Bab ۴, 'Alamat Al-'Aql -۱

The traditions about lying are mentioned in detail in these books: Al-Kafi: ۲/ ۳۳۸; - ۲ Wasa'il Al-Shi'ah: ۱۲/۲۴۳, Bab ۱۳۸; Mustadrak al-Wasa'il: ۹/ ۸۳, Bab ۱۲۰..., Bihar al-Anwar: ۶۹/ ۲۳۲, Bab ۱۱۴.

.Yasin ۳۶: ۱۵ -۳

hypocrites in the age of the infallible Imams intensively propagated false traditions to foster the oppressive ruling of the Umayyad and the Abbasids, to keep the Prophet's Household away from the concerned areas, and to deprive people from the divine knowledge of infallible Imams who were the true successors of the Prophet (S). They fabricated nearly a million false traditions, attributing them to the great Prophet of Islam (S), and included them in Islamic books to introduce them to the nation as the Islamic culture. If it was not for the scientific revolution of the Imams (as), especially Imam al-Baqir and Imam Sadiq (as) together with their students, and the attempts by the Shi'a scholars and jurisprudents to this day, we would have been blinded by some of those traditions fabricated by the agents of the Umayyad and Abbasids. The jurisprudents did this using the tools taught by Imams (as) which enabled them to distinguish between the right from wrong, and hence the true Islam was saved by the Imams and the efforts of the Shi'a scientists. This way Allah's message was completed on mankind until the Hereafter and no one can claim that she/he has been .away from Mohammad's religion, on the Day of Resurrection

All over the world, these hypocrite fabricators have presented numerous lies in different scientific, political, material, and spiritual arenas in the past two decades. They imposed the fabricated materials on the societies and thus deceived individuals, leading them away from reality. The deceiving mottos like

Religion is the nations' opium." "Government deserves the civilized, victorious, and" the conquer of humans." "Knowledge is the key for solving all problems." "Democracy and freedom", "liberal civil society", "ruling of people on people" made many people communist and irreligious, instead of accepting Allah's rule on His people via His pious servants. The Muslim believers got entangled among disbelievers and were mocked :by them. That's why the holy Qur'an calls out

...فَنَجْعَلْ لَعْنَةَ اللَّهِ عَلَى الْكَاذِبِينَ.

(So invoke the curse of Allah upon those who lie. (٣:٦١

إِنَّ اللَّهَ لا يَهْدِى مَنْ هُوَ كَاذِبٌ كَفَّارٌ.

(Surely Allah guides not him who is a liar, unthankful. (٣٩:٣

The great Messenger of Allah (S) has thus been right in his very important traditions :that is as follows

ألاَ أُنَبِّؤُكُمْ بِأَكْبَرِ الكَبائِرِ؟ الإِشْرَاكُ بِاللهِ، وَعُقُوقُ الوَالِدَيْنِ... ألاَ وَقَوْلُ الزُّورِ.

Do you want me to inform you of the biggest major sin? Polytheism, unkindness (toward parents, (and he sat upright and continued) and beware of untrue speech.(١

:He also said

شَرُّ الرِّوَايَهِ رِوَايَةُ الكَذِبِ.

(The worst speech is lying.(٢

:It is also narrated from him

أَقَلُّ النَّاسِ مُرُوؤَةً مَنْ كَانَ كَاذِباً.

(A liar has the least humanity.(٣

Furthermore, the Prophet (S) was asked: "Is there any fearful believer?" He agreed. "Is there any stingy believer?" He approved it again. "Is there any believer who is a

(liar?” He rejected it.(۴)

Amir al-Mu’minin, Imam ‘Ali (as) stated:

لاَ يَجِدُ عَبْدٌ طَعْمَ الإيمَانِ حَتَّى يَتْرُكَ الكَذِبَ هَزْلَهُ وَجِدَّهُ.

Man does not taste the sweetness of belief unless he avoids lying, either seriously or jokingly.(۵)

He also said:

لا سُوءَ أسْوَأُ مِنَ الكَذِبِ.

Lying is the worst



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۱- Mustadrak al-Wasa’il: ۱۷/ ۴۱۶, bab ۶, tradition ۲۱۷۱۴.

۲- Bihar al-Anwar: ۶۹/ ۲۵۹, Bab ۱۱۴, tradition ۲۵.

۳- Bihar al-Anwar: ۶۹/ ۲۵۹, Bab ۱۱۴, tradition ۲۱.

۴- Bihar al-Anwar: ۶۹/ ۲۶۲, Bab ۱۱۴, tradition ۴۰.

۵- Al-Kafi: ۲/ ۳۴۰, tradition ۱۱; Bihar al-Anwar: ۶۹/ ۲۴۹, bab ۱۱۴, tradition ۱۴.

(obscenity.(1

:Another valuable statement of him reads

اَلصِّدْقُ أَمَانَةٌ وَالكَذِبُ خِيَانَةٌ.

(Honesty is, in fact, loyalty and lying is betrayal.(2

:Imam Sadiq (as) has stated

إنَّ الكَذِبَ هُوَ خَرابُ الإيمَانِ.

The Exalted Allah has set some locks for the sins; the key to these locks is wine, and (even worst than wine is lying.(3

Prophet Moses (as) asked Allah: "Which of Your servants is the most well-behaved?" Allah replied: "One whose tongue does not tell lies, whose heart does not go astray, (and one who does not do adultery."(4

Islamic sciences teach us that the liar is a transgressor, a hypocrite and dishonored. The angels curse the liar. The liar has a foul mouth. The liar is a disbeliever. The liar is subjected to Allah's wrath and curse. The liar is a sinner who is deprived of Allah's guidance and does not deserve companionship. The liar is a human in appearance, !but an unclean animal, indeed

### Judging in contrast to Allah's Rules

Another sin, which descends adversities, is passing a judgment in contrast to the divine rules. If a judge is aware of Allah's rule, but denies it while judging and issues a verdict based on irreligious rules, he is, according to the holy Qur'an, a transgressor, an oppressor, and a disbeliever(5). He is a disbeliever because he has denied Allah's rule. He is an oppressor since he has deprived a human from his rights. And he is a transgressor for he is away from religion and humanity due to his unfair and unjust :verdict. Imam Sadiq (as) has stated

مَنْ حَكَمَ بَيْنَ اثْنَيْنِ بِغَيْرِ حُكْمِ

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۱- Tawhid Saduq: ۷۲, Bab Al-Tawhid wa nafyi Al-tashbih.

۲- Bihar al-Anwar: ۶۹/ ۲۶۱, Bab ۱۱۴, tradition ۳۷.

۳- Bihar al-Anwar: ۶۹/ ۲۶۱, Bab ۱۱۴, tradition ۳۸.

۴- Jami' Al-Akhbar: ۱۷۳.

۵- Al-Ma'ida ۵: ۴۴, ۴۵,۴۷.

اللهِ فَقَدْ كَفَرَ بِاللهِ.

(One who issues an unfair verdict even on two drachmas has become a blasphemer.(١)

### Not Paying Zakat

According to the Qur'anic verses and the traditions, paying zakat is obligatory for grains, quadrupeds, gold, and silver and abstinence from paying it is a major sin. In most Qur'anic verses about prayer, there is an immediate reference to zakat, too. Mentioning zakat after prayer shows its importance. One who leaves paying zakat, .like the shunner of prayer and hajj, is a blasphemer

In a very important tradition, Imam Sadiq (as) has mentioned the philosophy of zakat briefly, saying: Zakat has become obligatory for assessing the rich and serving the poor. If all the people paid zakat, there would be no poor Muslims, and they would become fortunate by the rights that Allah has set for them. The people wouldn't get poor, hungry, or needy except for the refraining of the rich from paying their due rights. Those who don't pay Allah's portion of their wealth do not deserve His Mercy. By Allah that no wealth is wasted whether in the desert or the sea, unless the zakat is (paid on it.(٢

When Fatima Al-Zahra (as) gave a speech in her father's mosque and brilliantly criticized the government of her age using Qur'anic verses and the Prophet's :traditions, she the told people

فَجَعَلَ الإيمَانَ تَطْهِيراً لَكُمْ مِنَ الشِّرْكِ، وَالصَّلاة تَنْزِيهاً لَكُمْ عَنِ الكِبرِ، وَالزَّكَاة تَزْكِيَةً لأنْفُسِكُمْ.

Allah obliged belief for you to purify you of the pollution of disbelief, He obliged prayer to save you from pride, and



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١- Gonahan e kabire: ٢/٣۶۵.

٢- Wasa'il Al-Shi'ah: ٩/ ١٢, bab ١, tradition ١١٣٩٢.

(zakat to purify you of stinginess.(١)

One day, Imam al-Ridha (as) told his servant: “Have you granted anything for Allah today?” The servant gave a negative answer. Imam (as) said: “So how would Allah (recompense us?”(٢)

### Shortening the Measures

According to the Holy Qur’an and the traditions of the Prophet (S) and his Household (as), fraud in dealing with people and shortening the measure are unlawful and major .sins

One chapter, from one hundred and fourteen chapters of the Holy Qur’an, is dedicated to this issue. The first few verses of this chapter talk about this major sin, :betrayal and the chastisement for it

وَيْلٌ لِلْمُطَفِّفِينَ الَّذِينَ إِذَا اكْتَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ وَإِذَا كَالُوهُمْ أَوْ وَزَنُوهُمْ يُخْسِرُونَ أَلا يَظُنُّ أُولَئِكَ أَنَّهُمْ مَبْعُوثُونَ لِيَوْمٍ عَظِيمٍ يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ كَلَّا إِنَّ كِتَابَ الفُجَّارِ لَفِی سِجِّينٍ.

Woe to those that deal in fraud, who, when they measure against the people, take full measure. But, when they measure for them or weigh for them, do skimp. Do those not think that they shall be raised up unto a mighty day, a day when mankind shall stand (before the Lord of all Beings? No indeed; the Book of the libertines is in Sijjin.(٨٣: ١-٧

:The Messenger of Allah (S) stated

إِنَّ المُطَفِّفَ يُرْمَى يَوْمَ القِيَامَهِ فِی قَعْرِ جَهَنَّمَ بَيْنَ جَبَلَيْنِ مِنْ نَارٍ، فَيُقَالُ لَهُ: زِنْهُمَا. فَيَبْقَى فِی ذَلِکَ أَبَداً.

One who shortens the measures in dealing with people would be taken to the bottom of the hell, in the Hereafter, and placed between two fire mountains. He is



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.Bihar al-Anwar: ٢٩/٢٢٣, tradition ٨ -١

.Gonahan-e Kabire: ٢/ ٢٢٣ -٢

(then told to weigh the mountains, and he would do so forever.(1)

The great exegesis book "Minhaj al-Sadiqin" explains about the verses of the "Mutaffifin" chapter and narrates an important tradition from the Prophet (S). The Prophet (S) said: "There are five consequences for five deeds." People asked: "O Messenger of Allah! What are they?" He replied: "When people broke their promises, Allah dominated their enemies on them. When people did adultery, Allah spread death amongst them. When people lied and judged against Allah's rule, they got increasingly unfortunate. And when people refrained from paying zakat, they had no rain. And when they shortened the measures, they got deprived of plants and entangled in famine."

اللَّهُمَ اغْفِرْ لِیَ الذُّنُوبَ الَّتِی تُغَیِّرُ النِّعَمَ

O Allah! Forgive me the sins which alter the blessings!

### Sins Altering Blessings

#### point

Committing some sins alter Allah's Blessings for human being, and replace them with calamities and adversities. These sins, as stated by Imam Al-Sajjad (as) are: ١. Oppressing people, ٢. Losing good habits, ٣. Abandoning good deed, ۴. Being ungrateful, ۵. Abandoning gratefulness.

#### Oppressing People

Oppressing people is an atrocious and satanic sin. Oppression, even as much as a grain, is an obscene deed. Be it as little as the grain, this deed would be punished in the Hereafter, too:

وَإِنْ کَانَ مِثْقَالَ حَبَّهٍ مِنْ خَرْدَلٍ أَتَیْنَا بِهَا وَکَفَی بِنَا حَاسِبِینَ.

And if there be no more than the weight of a mustard seed We will bring it to account: and enough are We to take account. (٢١:۴٧)

#### Losing the Good Habits

,The good habits that humans are inclined to, by Allah's blessings



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.Gonahan-e kabire: ۱/۴۱۸ -۱

are really important and valuable and make humans subjected to Allah's Mercy. .Humans should be careful and should guard these good habits

After attaining the good habits like gaining knowledge, showing humility, having patience, serving Allah's servants and so on, man is always subjected to dangers and should attempt to maintain his good habits. If a human is careless about maintaining his good habits, to the extent that they are lost, he has then committed a sin, and .should, surely, expect the alteration of Allah's blessings in his life

#### Abandoning good deeds

Beneficence and doing good to the people are signs of humanity and belief. According .to the Qur'anic verses, the good-doers are loved by the Almighty

وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ.

(Allah loves those who do good. (۳:۱۳۴...

People should not abandon their beneficence toward others in any situation. Doing good to the people is, in fact, a worship to Allah. It makes Allah content and its reward .is great

As a matter of fact, abandoning beneficence is a sin, and results in deprivation from .good manners and etiquettes, Allah's special Mercy, and countless rewards

#### Ungratefulness

Being ungrateful towards Allah is a sin, which brings about severe chastisement, in :the words of Holy Qur'an

وَلَئِنْ كَفَرْتُمْ إِنَّ عَذَابِى لَشَدِيدٌ.

(but if you are thankless, My chastisement is surely terrible. (۱۴:۷ ...

The worst kind of ungratefulness is wasting Allah's blessings for committing sins and .unsuitable wishes

**Abandoning Gratefulness**

Being thankful for the blessings Allah has granted to a human so that he may develop physically and mentally is a necessity, and abandoning it is against humanity and .justice

Gratitude

p: ١٠٣

is indeed acknowledging the Provider and His Blessings together with spending the .blessings in the way which He Himself has ordered

Gratitude for the blessing of being provided with a heart is adorning it with the belief and faith in Allah, the Prophets, the Imams, the Holy Qur'an, and the Day of .Resurrection

Gratitude for the blessing of the eyes is looking at the nature to discover Allah's Might, using them for gaining knowledge, reciting Qur'an, as well as keeping them from .unlawful scenes

Gratitude for the blessing of the ears is hearing the truth, and keeping them from .hearing falsehood, unlawful music and sounds, backbiting, and slander

Being thankful for the blessing of the tongue is through uttering fine speech, answering fine questions, guiding the misled, reciting Qur'an and prayer, and keeping the tongue from lying, backbiting, slander, ungrounded rumors, and belittling Allah's .servants

Being thankful for the blessing of the stomach is eating lawful food, and avoiding .unlawful stuff

For being thankful for the blessing of lust, it should be used in lawful marriage and .prevented from unlawful relationships

For being thankful for the blessing of feet, it should be used in going to the mosques and circles knowledge, visiting relatives and religious brothers, and going to solve .people's problems

Gratitude for the blessing of wealth is spending it for one's wife and children, poor relatives, charity, zakat, khums[١] and giving of alms. Evading any of these examples .of thankfulness is a sin, which alters Allah's blessings into chastisement and calamity

اللَّهُمَّ اغْفِرْ لِيَ الذُّنُوبَ الَّتِی تَحْبِسُ

۱- Khums is statutory one-fifth Islamic levy on certain qualifying amounts/things.

!O Allah! Forgive me the sins which hold back supplication

## Factors that Hinder the Acceptance of Supplications

### point

Imam Al-Sajjad (as) considers seven sins which prevent the acceptance of supplications by the Almighty: ١. Bad intentions, ٢. Hidden vices, ٣. Hypocrisy with religious brothers, ۴. Doubtfulness about acceptance of supplications, ۵. Postponing the prayers, ۶. Leaving goodness and alms giving, which make people close to Allah, ٧. (Speaking rudely with people and using obscene words.(١

### Bad Intention

Intention means one's decision and goal. Islam demands people to have good intention towards all humans and even animals and other entities, and to wish for goodness, prosperity, and health for everyone. Islam recommends humans to do good to others and to solve their problems, as much as possible. Good intentions and wishes for others is so valuable that it is rewarded! It is narrated from Imam Sadiq :((as

A poor Muslim asks Allah: 'O Lord! Grant me wealth to do goodness and alms giving so and so!' If Allah knows his intention as truthful, He gives that servant as much reward (as if he had practiced all his good intentions, since Allah is Generous!(٢

It is also narrated: "A hungry man crossed a sand hill and thought to himself: 'If these sand grains were food, I would have divided them among people.' Allah revealed to the prophet of that time: 'Tell the man that Allah has accepted his good intention for alms giving, and rewarded him as if he had granted the food equivalent to that of the (sand grains, to the people.'"(٣

One should avoid having

۱- Ma’ani Al-Akhbar: ۲۶۹.

۲- Kitab Al-niyyat wa Al-Sidq wa Al-Ikhlas, Mahajjat Al-Bayza’: ۸/ ۱۰۶.

۳- Kitab Al-niyyat wa Al-Sidq wa Al-Ikhlas, Mahajjat Al-Bayza’: ۸/ ۱۰۴

bad intentions towards other humans and beings, because corrupted intentions makes the heart rigid and leads to the committing sins and oppressing Allah's .servants

### Hidden Vices

Vices such as mistrust, hatred, self-admiration, negligence, insolence, arrogance, stinginess, greed, jealousy, and loving Allah's enemies are harmful sins that avoid the .acceptance of prayers, in addition to worldly and heavenly chastisement

:Imam al-Baqir (as) says about the hypocrites

بِئْسَ العَبْدُ عَبْدٌ هُمَزَةٌ لُمَزَةٌ يُقْبِلُ بِوَجْهٍ وَيُدْبِرُ بِآخَرَ.

A bad servant of Allah is one who is caviler and slanderer; on one side, he comes to befriend, on the other hand, he begins enmity.(١)

### Mistrust

Being suspicious of Allah, His friends, and the Muslims is an obscene, although hidden sin, which is recorded in the book of deeds, accounted for on the Day of Resurrection, .and chastised severely. The exception to this are the one who can repent in this world

يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ.

O you who believe: Avoid suspicion as much (as possible): for suspicion in some cases (is a sin. (۴۹:۱۲

:The Messenger of Allah (S) stated

وَاللهِ الَّذى لاَـ إلَهَ إلاَّـ هُوَ، مَا أُعْطِىَ مُؤمِنٌ خَيْرَ الـدُّنْيا وَالآـخِرَهِ إلاَّـ بِحُسْنِ ظَنِّهِ بِـاللهِ وَرَجَـائِهِ لَهُ وَحُسْنِ خُلُقِهِ وَالكَفِّ عَن اِغْتِيَـابِ المُؤمِنِينَ، وَاللهِ الَّذى لاـ إلَهَ إلاَّـ هُوَ لا يُعَـذِّبُ اللهُ مُؤمِناً بَعْـدَ التَّوْبَهِ وَالاسْـتِغْفَارِ إلاَّ بِسُوءِ ظَنِّهِ بِاللهِ وَتَقْصـيرٍ مِنْ رَجَائِهِ للهِ وَسُوءِ خُلُقِهِ وَاغْتِيَابِهِ المُؤمِنِينَ، وَاللهِ الَّذى لاـ إلَهَ إلاَّ هُوَ، لا يَحْسُنُ ظَنُّ عَبْـدٍ مُؤمنٍ بِاللهِ إلاَّ كَانَ اللهُ عِنْـدَ ظَنِّ عَبْـدِهِ المُؤمِنِ، لأنَّ اللهَ كَريمٌ بِيَـدِهِ الخَيْراتُ، يَسْتَحْيِى أنْ يَكُونَ عَبْدُهُ المُؤمِنُ

.Thawab Al-'a'mal: ۲۶۹, 'Iqab man kana zawajhayn…; Qalbi Salim: ۶۱ -۱

قَدْ أحْسَنَ بِهِ الظَّنَّ وَالرَّجاءَ ثُمَّ يُخْلِفُ ظَنَّهُ وَرَجاءَهُ، فَأحْسِنُوا بِاللهِ الظَّنَّ وَارْغَبُوا إلَيْهِ.

I swear by God who has no partners that no good of this world or the Hereafter has been granted to any believer, except due to his good opinion about God, his good behavior, and his avoidance of gossiping and slandering. And I swear by God who has no partners that God will not punish anyone after repentance and seeking forgiveness except due to his bad opinion about God, insufficient hope in God, bad behavior, and gossiping about believers. I swear by God who has no partners that there are no believers who have a good opinion about God and receive anything less than they expect from Him. This is so since God is Benevolent and has authority over all that is good, and is ashamed is one of his servants have a good opinion about Him and He acts on the contrary. Therefore have a good opinion about God and be inclined (to Him.(١

A believer who has the virtues of belief, good morality and behavior should be hopeful .of Allah’s Mercy and avoid any doubts about Him

The sinners can repent and compensate for their sins. Since the Almighty has promised to forgive the sinners for their repentance, in His Book, the sinners should not be doubtful about the acceptance of their repentance by Allah. Instead, they should wholeheartedly believe in Allah’s Blessing toward them to become subjected .to His Mercy

,The invaluable narrator of traditions, Allama Majlisi



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.Mishkat al-Anwar, ٩٨ -١

explains about the tradition of optimism and pessimism about Allah, saying: “One should be optimistic about Allah’s forgiveness when he repents. One should know that when he turns to Allah, He would accept him. When he prays rightly he should be aware that Allah would answer his prayer. When he asks Allah to help him, he should believe that Allah would suffice him. And when he does something for Allah he should know that Allah would accept his deed. This is optimism, and anyone who is pessimistic about Allah has done a major sin, which would bring about “(chastisement.(١)

A Muslim believer should interpret other Muslims’ conducts optimistically, however negative they may seem. He has no right to be doubtful about others’ behaviors. For instance, if one sees a Muslim in a sinful circle where unlawful deeds like gambling and wine exist, he is not allowed to assume that the believer is involved in the wrongdoing. Rather, as recommended by the Prophet (S) and his household (as), he should calm down and say to himself: “How fortunate is my believer brother! Allah has blessed him to be present in this circle in order to enjoin good and forbid evil and save the wrongdoers. I wish I had the opportunity to be in his place so that I could cure the patients of sin and release the captives of Satan, hence I, too, could receive Allah’s ”.reward

### Hatred

Every Muslim should have affection towards other humans, except for those that Allah permits otherwise. One’s



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.Bihar al-Anwar: ۶۷/ ۳۶۵, Bab ۵۹, under tradition ۱۴ -١

hatred towards other people deprives him from strengthening ties of kinship, beneficence, and charity. Hatred towards people makes one's heart, mind, and thought rigid and dark, and removes Allah's Mercy.

The Messenger of Allah (S) stated:

مَا كَادَ جِبْرَئِيلُ يَأْتِينِى إِلَّا قَالَ: يَا مُحَمَّدُ، إِتَّقِ شَحْنَاءَ الرِّجَالِ وَعَداوَتَهُمْ.

Gabriel didn't descend to me, except that he advised me not to feel hatred for other people.(1)

Also Amir al-Mu'minin (as) said:

رَأْسُ الجَهْلِ مُعَادَاةُ النَّاسِ.

The core of foolishness is hatred for people.(2)

He also said:

مُعَادَاةُ الرِّجَالِ مِنْ شِيَمِ الجُهَّالِ.

Hating people is the manner of the foolish.(3)

Imam Sadiq (as) stated:

إِيَّاكَ وَعَداوَةَ الرِّجَالِ فَإِنَّها تُورِثُ المَعَرَّةَ وَتُبْدِى العَوْرَةَ.

Avoid enmity with people; because it leads to demolition and manifests mistakes.(4)

### Self-Admiration

Admiring oneself or pride in one's own deeds is an obscene sin. Mankind is but a servant of Allah; his life and death is in His hands, his sustenance is from Allah, his worship is a blessing from Allah, and every good deed he does is by Allah's wish. Therefore, human should not take pride in what he does. Imam Sadiq (as) stated:

مَنْ دَخَلَهُ العُجْبُ هَلَكَ.

(Anyone who admires himself would be annihilated.(۵

He also narrated: “A wise man came to a pious servant of Allah and told him: ‘How do you pray?’ The pious answered: ‘How dare you ask this question from someone like me? I worshipped Allah such and such, from the start.’ The questioner asked: ‘How do you cry?’ He answered: ‘I cry to such an extent that my tears flow.’ The wise man said: ‘You’d better laugh while you



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۱- Al-Kafi, ۲/ ۳۰۱, Bab al-mira’ wa al-khosuma…, tradition ۵.
۲- Ghurar al-Hikam: ۴۶۱, tradition ۱۰۵۷۰; Mizan al-Hikmah: ۲/ ۸۷۴, Al-Jahl, tradition ۲۸۵۹.
۳- Ghurar al-Hikam: ۴۶۲, tradition ۱۰۵۷۸; Mizan al-Hikmah: ۷/ ۳۵۰۸, Al-’Idawa, tradition ۱۲۰۳۰.
۴- Ikhtisas: ۲۳۰; Mizan al-Hikmah: ۷/ ۳۵۰۸, Al-’Idawa, tradition ۱۲۰۳۷‘.
۵- Al-Kafi: ۲/ ۳۱۳, Bab Al-’Ujb, tradition ۲.

are afraid of Allah and not cry while you admire yourself. In fact, Allah would not accept the deeds of anyone who is proud of himself.'"(1)

The Messenger of Allah (as) stated: "Almighty Allah told Prophet David (as): 'O David! Give good tidings to the sinners and warn the pious! David asked Allah: 'Why should I do so?' The Almighty answered: 'Tell the sinners that I am the Forgiver and would accept their repentance. And warn the righteous of taking pride in their deeds, because if I account for people's deeds no one would be saved from My chastisement.'"(2)

### Hypocrisy

Hypocrisy in worship and good deeds in order gain people's attention is unlawful and subjected to Allah's wrath.

The Holy Qur'an has announced hatred toward some of those who pray hypocritically, saying:

فَوَيْلٌ لِلْمُصَلِّينَ (۴) الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ (۵) الَّذِينَ هُمْ يُرَاءُونَ (۶) وَيَمْنَعُونَ الْمَاعُونَ (۷).

So woe to the praying ones who are unmindful of their prayers; who do good to be seen and withhold the necessaries of life. (۱۰۷:۴-۷)

Someone asked the Messenger of Allah (S): "How can we reach salvation?" The Prophet (S) replied: "You should avoid saying prayers for attracting people's attention."(3)

It is narrated that when someone is killed in holy war, another gives his wealth away for Allah, and a third one recites Qur'an, Allah calls on them: 'You lied during the holy war for you wanted others to say that you were brave. You lied in your alms giving for you wanted people to think you were very generous.



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1- Al-Kafi: ۲/ ۳۱۳, Bab Al-'Ujb, tradition ۵.

۲- Al-Kafi: ۲/ ۳۱۴, Bab Al-’Ujb, tradition ۸.

۳- ’Mahajjat Al-Bayza’: ۶/ ۱۳۹-۱۴۱, Kitab zum al-jah wa al-ria’.

And you lied in reciting the Qur'an for you wanted to be known by others as a reader of Qur'an.' The Prophet (S) then said: 'Such people are not rewarded and their hypocrisy wipes away their deeds.'"(١)

A tradition narrated from the Prophet of Islam (S) reads:

إنَّ اللهَ تَعَالَى يَقُولُ لِلمَلائِكَهِ: إنَّ هَذا لَمْ يُرِدْنِى بِعَمَلِهِ، فَاجْعَلُوهُ فِى سِجِّين.

The Glorious Allah tells the angels: 'This person has not done his deeds for Me, so take him to the Hell.'(٢)

The Messenger of Allah (S) also stated:

إنَّ أخْوَفَ مَا أخَافُ عَلَيْكُم الشِّرْكُ الأصْغَرُ... الرِّيَاءُ.

The scariest thing for you is the minor idolatry... showing off!(٣)

The Messenger of Allah (S) further said:

إنَّ اللهَ لا يَقْبَلُ عَمَلاً فِيهِ ذَرَّهٌ مِنْ رِياءٍ.

Allah would not accept any deed in which there is even a tinge of showing off.(۴)

Shaddad Ibn Aws says: "I saw the Prophet (S) crying and asked him the reason. He said: 'I am scared of my nation's hypocrisy. They would not worship stone idols, the sun, or the moon, but they are hypocrites in what they do.'"(۵)

#### Arrogance

Being arrogant before the truth, the giver of advice, the people, Allah's rules, or His Prophets is a satanic attitude.

Satan got deprived of Allah's Mercy, for his arrogance before Him and was thus cast out, cursed, and doomed to chastisement. An arrogant is so unfortunate that he is away from Allah's Mercy.

إِنَّهُ لا يُحِبُّ الْمُسْتَكْبِرِينَ.

...verily He loveth not the arrogant. (16:23)

It suffices for an arrogant that the punishment which the Qur'an has determined, is for him to dwell



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1- Kitab zum al-jah wa al-ria, 'Mahajjat Al-Bayza': 6/ 139-141.

2- Kitab zum al-jah wa al-ria, 'Mahajjat Al-Bayza': 6/ 139-141.

3- Ibid.

4- Ibid.

5- Ibid.

:in the Inferno

فَلَبِئْسَ مَثْوَى الْمُتَكَبِّرِينَ.

(Woeful indeed will be the lodging of the arrogant. (١۶:٢٩

Considering oneself better than others and as the center of attraction, together with arrogance against Allah's rules, His worship, and the reality is a major sin which brings .about Allah's doomed punishment

Boasting about one's knowledge, deeds, worship, ancestry, beauty, wealth, strength, .or plentiful friend is an obscene act

:Imam Sadiq (as) stated

اَلعِزُّ رِدَاءُ اللهِ وَالكِبْرُ إِزَارُهُ، فَمَنْ تَنَاوَلَ شَيئاً مِنْهُ أَكَبَّهُ اللهُ فِى جَهَنَّم.

Glory, Dignity, and Greatness belong to Allah; anyone who considers these attributes (as belonging to himself will be placed in Hell.(١

:Imam al-Baqir (as) and Imam Sadiq (as) said

لا يَدْخُلُ الجَنَّهَ مَنْ فِى قَلْبِهِ مِثْقَالُ ذَرَّهٍ مِنْ كِبْرٍ.

(One who has even a tinge of arrogance in his heart would not enter Paradise.(٢

:Imam Sadiq (as) also stated

إنَّ فى جَهَنَّمَ لَوادِياً لِلمُتَكَبِّرِينَ يُقالُ لَهُ سَقَرُ، شَكَى إِلَى اللهِ عَزَّ وَجَلَّ شِدَّهَ حَرِّهِ وَسَأَلَهُ أنْ يَأذَنَ لَهُ أنْ يَتَنَفَّسَ، فَتَنَفَّسَ فَأَحْرَقَ جَهَنَّمَ.

In the Inferno, surely there is a place for the arrogant called 'Saqar'. It complaints about its extreme hotness to Allah and asks permission for breathing; it burns the (whole inferno as it breathes.(٣

:Abd Al-A'la says: "I asked Imam Sadiq (as): 'What is arrogance?' He stated'

أَعْظَمُ الكِبْرِ أَنْ تُسَفِّهَ الحَقَّ.

‘The highest degree of arrogance is belittling the truth and other people.’

I asked again: ‘How does one belittle the truth?’ Imam (as) answered:

يَجْهَلُ الحَقَّ وَيَطْعَنُ عَلَى أهْلِهِ.

‘Belittling the truth is misunderstanding it and reproaching those who support it.’(۴)

## Negligence

When humans are neglectful of the realities they are easily deluded by

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۱- Bihar al-Anwar: ۷۰/ ۲۱۳, Bab ۱۳۰, tradition ۳.

۲- Al-Kafi: ۲/ ۳۱۰, Bab Al-Kibr, tradition ۶.

۳- Al-Kafi: ۲/ ۳۱۰, Bab Al-Kibr, tradition ۱۰.

۴- Al-Kafi: ۲/ ۳۱۱, Bab Al-Kibr, tradition ۱۲.

.material issues, which is an obscene and dangerous deed

Those who are deceived by the worldly wealth deny the fact that this world is transitory; that one day they would be placed in graves, their body be devoured by insects, their soul would be entangled by their wrongdoing in the purgatory and chastised in the Hereafter. These people consider this world as concrete and the Hereafter as abstract; they stick to the passing world and forget about the permanent one; they believe in the worldly pleasures and doubt about the heavenly rewards. They don't accept Allah's promise revealed to one hundred and twenty four thousand prophets(as) and the infallible Imams (as). They don't want to be believers .nor avoid the sins and do virtues

The negligent individuals are heedless of the Qur'anic fact that the Hereafter is the consequence of apparent and hidden acts of this world. As the Prophet of Islam (S) states, this world is a place of action, the outcome of which is granted in the other world. This world and the other world are therefore not separate entities; the hereafter is, in other words, a reflection of this world. But alas the ignorant do not .understand

The believers, who are negligent of the Qur'anic verses, are deluded by their conception of Allah's Mercy. They think that since Allah's blessings and His Mercy are expanded for all beings there is no need to worship and serve Allah and no need to take trouble in avoiding sins. They think that their

sins are very little in proportion to Allah's Forgiveness and Mercy, and think: 'we would be saved due to our belief in Allah and affection to His prophets and the infallible Imams; our sins would not lead us away from Allah's Mercy and bring about His punishment'. These individuals are heedless and do not know that Satan deceives .people with these apparent ideas

:The Messenger of Allah (S) stated

اَلكَيِّسُ مَنْ دانَ نَفْسَهُ وَعَمِلَ لِمَا بَعْدَ المَوْتِ. وَالأحْمَقُ مَنْ أتْبَعَ نَفْسَهُ هَواهَا وَتَمَنَّى عَلَى اللهِ.

A smart person is the one who opposes his carnal soul, and do well for his Hereafter. A foolish person is the one that follows his carnal soul and foolishly hopes Allah's (Mercy.(١

Such people are negligent that the Generous Allah whose Mercy embraces all things, has promised to severely chastise habitual and arrogant sinners, and those who have no good deeds. Allah has given good tidings to the righteous and brave Muslims that .only they are subjected to Allah's Mercy

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَاجَرُوا وَجَاهَدُوا فِی سَبِيلِ اللَّهِ أُوْلَئِکَ يَرْجُونَ رَحْمَهَ اللَّهِ.

Those who believe, and those who emigrate (to escape the persecution) and strive in (the way of Allah, these have hope of Allah's Mercy. (٢:٢١٨

Having hope of Allah's Mercy, together with being simultaneous engaged in wrongdoing and leaving one's duties, is actually deluding oneself and is an erroneous .hope

Imam Sadiq (as) was said: "Some people are polluted with a variety of sins and they are still hopeful of Allah's Mercy. They continue wrongdoing until their death." He



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.Majmu'e-ye Warram: ١/ ٢۴٣, Bab Muhasibat Al-Nafs -١

:as) answered)

هَؤُلاءِ قَوْمٌ يَتَرَجَّحُونَ فِى الأَمَانِيِّ، كَذِبُوا، لَيْسُوا بِرَاجِينَ، مَنْ رَجَا شَيْئاً طَلَبَهُ وَمَنْ خَافَ مِنْ شَىءٍ هَرَبَ مِنْهُ.

These are people who have fluctuating wishes. They are not really hopeful. One who is hopeful follows his hope, and one who is afraid of something, escapes from it.(١)

:Imam 'Ali (as) says

سُكْرُ الغَفْلَهِ وَالغُرُورِ أبْعَدُ إفَاقَةً مِنْ سُكْرِ الخُمُورِ.

Recovering from intoxication of negligence is much harder than recovering from intoxication of wine.(٢)

:He also said

إنَّ مِنَ الغِرَّهِ بِاللهِ أنْ يُصِرَّ العَبْدُ عَلَى المَعْصِيَهِ وَيَتَمَنَّى عَلَى اللهِ المَغْفِرَهَ.

Deluding by Allah's Mercy is insistence on committing sins and still hoping for Allah's Forgiveness.(٣)

:The Messenger of Allah (S) told Ibn Mas'ud

لَا تَغْتَرَّنَّ بِاللهِ وَلا تَغْتَرَّنَّ بِصَلاحِكَ وَعِلْمِكَ وَعَمَلِكَ وَبِرِّكَ وَعِبَادَتِكَ.

Don't get negligence of Allah and get deceived by your own worship, knowledge, and good deeds.(۴)

#### Stinginess

It is so obscene that humans benefit from all the material and spiritual blessings that Allah has bestowed on them, yet some of them do not donate part of their wealth and give no charity.

Human wealth that is gained by legal means is a divine trust from which he is allowed to spend according to his dignity and needs. Allah has ordered one to give his additional possessions away to the poor and the unfortunate. The human himself as

well as everything that he possesses are Allah's belonging and every belonging should be spent by its owner's permission. If the servant spends the wealth based on .his own impulses, he should certainly expect the Owner's punishment

Excessive accumulation of wealth, which is possible



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.'Safinat Al-Bihar: ۳/ ۳۱۹, Fi Al-Khawf wa Al-Raja -۱

Ghurar al-Hikam: ۲۶۶, Zam Al-Ghifla, ۵۷۵۰; Mizan al-Hikmah: ۹/ ۴۲۶۸, Al-Ghorur, - ۲ .Tradition ۱۴۸۳۱

.Majmu'I-yi Warram: ۲/ ۷۲; Mizan al-Hikmah: ۹/ ۴۲۷۲, Al-Ghorur, tradition ۱۴۸۵۷ -۳

Maarim Al-Akhlaq: ۴۵۱, Al-Fas Al-Rabi'; Mizan al-Hikmah: ۹/ ۴۲۷۲, Al-Ghorur, - ۴ .Tradition ۱۴۸۵۸

only by stinginess and doing evil in business, is opposing Allah’s Will which is a major sin, and a cause for misfortune and hard heartedness. It also deprives human from .Allah’s Mercy and brings about His chastisement in the Hereafter

Meanness is an evil attribute and an obscene vice, which is criticized in the Holy Qur’an and the Prophet’s traditions. The Qur’anic verses and the traditions represent .a stingy individual as an unthankful servant, who is doomed to punishment

الَّذِينَ يَبْخَلُونَ وَيَأْمُرُونَ النَّاسَ بِالْبُخْلِ وَيَكْتُمُونَ مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُهِينًا.

Those) who hoard their wealth and enjoin avarice on others, and hide that which) Allah has bestowed upon them of His bounty. For disbelievers, We prepare a (shameful doom. (۴:۳۷

:The Messenger of Allah (S) stated

حُرِّمَتِ الجَنَّةُ عَلَى المَنَّانِ وَالبَخِيلِ وَالقَتَّاتِ.

The Paradise is forbidden for the taleteller, the stingy, and one who obliges for (others.(۱

Imam ‘Ali (as) heard someone saying: “The fault of a stingy is more excusable than :the oppressor’s.” He (as) told him

كَذِبْتَ! إنَّ الظَّالِمَ يَتُوبُ وَيَسْتَغْفِرُ اللهَ وَيَرُدُّ الظُّلَامَةَ عَلَى أهْلِهَا. وَالشَّحِيحُ إذَا شَحَّ مَنَعَ الزَّكَاةَ وَالصَّدَقَةَ وَصِلَةَ الرَّحِمِ وَإقْرَاءَ الضَّيْفِ وَالنَّفَقَةَ فِى سَبِيلِ اللهِ وَأبْوَابَ البِرِّ. وَحَرَامٌ عَلَى الجَنَّهِ أنْ يَدْخُلَهَا شَحِيحٌ.

You are wrong. Because an oppressor can repent, ask for Allah’s forgiveness, and return people’s material rights. But when someone shows meanness he avoids alms giving, charity, hosting guests, and spending in Allah’s way. Paradise is forbidden for (the stingy.(۲

:The Messenger of Allah (S) stated

خَصْلَتَانِ لا تَجْتَمِعَانِ فِى مُسْلِمٍ: البُخْلُ وَسُوءُ الخُلُقِ.

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.Wasa'il Al-Shi'ah: ۹/ ۴۵۲, Bab 'Adam Al-Jawaz Al-Man..., tradition ۱۲۴۸۱ -۱

.Bihar al-Anwar: ۷۰/ ۳۰۲, Bab ۱۳۶, Tradition ۱۳ -۲

have two attributes; meanness and bad temper.(١)

Imam Sadiq (as) said:

إنْ كَانَ الخَلَفُ مِنَ اللهِ عَزَّ وَجَلَّ حَقّاً، فَالبُخْلُ لِمَاذَا؟

If Allah truly substitutes for the property that is given away in His way, what is meanness for?(٢)

Imam Musa Ibn Ja'far (as) said:

اَلبَخِيلُ مَنْ بَخِلَ بِمَا افْتَرَضَ اللهُ عَلَيْهِ.

A stingy is the one who is mean in doing what Allah has obliged him to do.(٣)

The Messenger of Allah (S) stated:

السَّخِيُّ قَرِيبٌ مِنَ اللهِ، قَرِيبٌ مِن الجَنَّةِ، قَرِيبٌ مِنَ النَّاسِ، بَعِيدٌ مِنَ النَّارِ، وَالبَخِيلُ بَعِيدٌ مِنَ اللهِ، بَعِيدٌ مِنَ الجَنَّةِ، بَعِيدٌ مِنَ النَّاسِ، قَرِيبٌ مِنَ النَّارِ.

A generous person is close to Allah, close to the people, and to the Paradise. But a stingy one is away from Allah, the people, and the Paradise.

### Greed

Intense desire for wealth or property and accumulating them more than one's needs causes mental disorder for humans. It makes one neglect Allah's rules and moral bonds, and hence lose his humanity. The greedy individuals burn people's properties and rights as fire, and possess their wealth unlawfully.

Remembering Allah and His chastisement in the Hereafter, observing moral codes, loving other people, and observing their rights keeps one from being polluted with greed for material wealth.

Allah has prepared a full array of blessings for humans. He has set some methods for them to obtain their definite sustenance through working and activities; hence He has guaranteed their sustenance. No one dies except that he eats the last mouthful that

?Allah has set for him. What is the reason for such worldly greed then

The Messenger



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.Bihar al-Anwar: ۷۰/ ۳۰۱, Bab ۱۳۶, Tradition ۹ -۱

.Bihar al-Anwar: ۷۰/ ۳۰۰, Bab ۱۳۶, Tradition ۱ -۲

.Al-Kafi: ۴/ ۴۵, Al-Bukhl wa Al-Shuh, tradition ۴ -۳

:of Allah (S) stated

أغْنَى النَّاسِ مَنْ لَمْ يَكُنْ لِلحِرْصِ أسِيراً.

(The most contented of the people is the one who is not a captive of greed.(١

:(Also the Prophet (S) advised Imam 'Ali (as

يَا عَلِيُّ! أنْهَاكَ عَنْ ثَلاَثِ خِصَالٍ عِظَامٍ: الحَسَدُ وَالحِرْصُ وَالكَذِبُ.

(I prohibit you from three obscene characteristics; jealousy, greed, and lying.(٢

:Imam Sadiq (as) said

مَّا هَبِطَ نُوحٌ عَلَيْهِ السَّلامُ مِنَ السَّفِينَهِ أتَاهُ إبْلِيسُ فَقَالَ لَهُ: مَا فِى الأرْضِ رَجُلٌ أعْظَمُ مِنَّهً عَلَيَّ مِنْکَ، دَعَوْتَ اللهَ عَلَى هَؤلاءِ الفُسَّاقِ فَأرَحْتَنِى مِنْهُمْ. ألاَ أُعَلِّمُکَ خِصْلَتَيْنِ: إيَّاکَ وَالحَسَدَ، فَهُوَ الَّذِى عَمِلَ بِى مَا عَمِلَ، وَإيَّاکَ وَالحِرْصَ فَهُوَ الَّذِى عَمِلَ بِآدَمَ مَا عَمِلَ.

When Noah (as) took off his ship, Satan came to him and said: 'No one on the earth has done a greater favor for me than you; you asked chastisement for the wrongdoers from Allah and caused me comfort. I inform you of two characteristics; (avoid envy that did what it did to me, and avoid greed that did what it did to Adam.'(٣

:Prophet Muhammad (S) said

A greedy person has seven major calamities: a thought that harms his body and has no use, a grief that is endless, a pain that accompanies him in his happiness and is not cured but with death, a fear that finally strikes him, a sadness that bitters his joy, a sin that brings about Allah's punishment, except that He forgive him, a chastisement that (he cannot avoid.(۴

### Cupidity

Interest in what other people possess, wishing and asking for it, and stating that interest in a way that forces other

۱- Amali Saduq: ۷۰/ ۱۶۲, Bab ۱۲۸, tradition ۱۰.
۲- Bihar al-Anwar: ۷۰/ ۱۶۲, Bab ۱۲۸, tradition ۱۰.
۳- Bihar al-Anwar: ۷۰/ ۱۶۳, Bab ۱۲۸, tradition ۱۷.
۴- Misbah Al-Shari'a: ۲۲.

people to give away their property is regarded as 'cupidity' by the scholars.

The fourth Imam, Imam Al-Sajjad (as) said:

رَأيْتُ الخَيْرَ كُلَّهُ قَد اجْتَمَعَ فِی قَطْعِ الطَّمَعِ عَمَّا فِی أیْدِی النَّاسِ.

I see all goodness in avoiding cupidity for the wealth and position that others possess.(1)

Satan asked Imam Sadiq (as): 'What fixes belief in a servant's heart?' Imam (as) answered: 'Piety and chastity.' He asked again: 'What detaches a servant's belief?' Imam replied: 'cupidity.'(2)

Imam Hadi (as), the tenth infallible Imam, stated:

الطَّمَعُ سَجِيَّةٌ سَيِّئَهٌ.

Cupidity is a very obscene quality.(3)

Imam Sadiq (as) said:

إذَا أرَدْتَ أنْ تَقَرَّ عَيْنُکَ وَتَنَالَ خَيْرَ الدُّنْيا وَالآخِرَهِ فَاقْطَعِ الطَّمَعَ عَمّا فِی أيْدِی النَّاسِ.

If you want to be happy and delighted and gain goodness in this world and the Last Day, do not long for what others have.(4)

Imam 'Ali (as) stated:

مَنْ أرَادَ أنْ يَعِيشَ حُرّاً أيَّامَ حَياتِهِ فَلا يُسْكِنِ الطَّمَعَ قَلْبَهُ.

One who wants to live a free life should not place cupidity in his heart.(5)

#### Jealousy

One of the most obscene qualities of mankind is jealousy. Islamic scholars believe that jealousy is observing a blessing with someone and wish for its removal from them! Jealousy is, in fact, discontent with Allah's wise fate in giving blessings to other people. Pride, self-admiration, longing for mastery, and stinginess are factors that

.cause jealousy in human heart

:Imam Sadiq (as) stated

إنَّ الحَسَدَ يَأكُلُ الإيمَانَ كَمَا تَأكُلُ النَّارُ الحَطَبَ.

(Surely, jealousy removes belief as the fire burns wood.(۶

:He also said

آفَةُ الدِّينِ الحَسَدُ وَالعُجْبُ وَالفَخْرُ.

(The plague for the belief is jealousy, self-admiration, and pride.(۷

:Imam Sadiq has narrated

The Prophet (S) has



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.Bihar al-Anwar: ۷۰/ ۱۷۱, Bab ۱۲۸, tradition ۱۰ -۱

.Bihar al-Anwar: ۷۰/ ۱۷۱, Bab ۱۲۸, tradition ۱۲ -۲

.Bihar al-Anwar: ۶۹/ ۱۹۹, Bab ۱۰۵; Mizan al-Hikma: ۷/ ۳۳۱۰, Al-Tama', tradition ۱۱۱۸۸ -۳

.Khisal: ۱/ ۱۲۱, tradition ۱۱۳; Mizan al-Hikmah: ۷/ ۳۳۱۰, Al-Tama', tradition ۱۱۱۹۷ -۴

Majmu'I-yi Warram: ۱/ ۴۹, Bab Al-Tama'; Mizan al-Hikmah: ۷/ ۳۳۱۲, Al-Tama', - ۵ .tradition ۱۱۲۱۳

.Al-Kafi: ۲/ ۳۰۶, Bab Al-Hasad, tradition ۲ -۶

.Al-Kafi: ۲/ ۳۰۷, Bab AL-Hasad, tradition ۵ -۷

sought refuge to Allah from six things: suspicion, disbelief, pride, wrath, oppression, (and jealousy.(١

:Imam Sadiq (as) said as well

Moses was praying and talking to Allah when he saw a man under the shade of Allah's Empyrean. He called: 'O Lord! Who is this man who has been shadowed by Your Highest Heaven?' He was replied: 'He is one of those who was not jealous of what (Allah had bestowed upon others.'(٢

#### Loving Allah's Enemies

Befriending Allah's enemies is caused by an ill heart. One should love goodness and Allah's friends, and hate wickedness and the wrongdoers. If someone acts vice versa then, he is ill hearted. He should cure his illness with the Qur'anic verses; otherwise he .should expect its adverse consequences in this world and the Last World

The holy Qur'an, the Prophet (S), and his disciples were hard to the disbelievers and :kind to their religious brothers

مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ.

Muhammad is the messenger of Allah. And those with him are hard against the (disbelievers and merciful among themselves. (٤٨:٢٩

:The holy Qur'an recommends the believers

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ تُلْقُونَ إِلَيْهِمْ بِالْمَوَدَّةِ وَقَدْ كَفَرُوا بِمَا جَاءَكُمْ مِنَ الْحَقِّ.

O believers, take not My enemy and your enemy for friends, offering them love, as (they have disbelieved in the truth that has come to you. (٦٠:١

:The Qur'an states in Al-Mujadila Chapter

لا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ.

You shall not find any people

.Bihar al-Anwar: ۷۰/ ۲۵۲, Bab ۱۳۱, tradition ۱۴ -۱

.Bihar al-Anwar: ۷۰/ ۲۵۵, Bab ۱۳۱, tradition ۲۵ -۲

who believe in Allah and the Last Day to be loving to anyone who opposes Allah and His Messenger, although they were their fathers, or their sons, or their brothers, or (their clan. (۵۸:۲۲

### Hypocrisy with Brotherhood–in–faith

Hypocrisy and double standards with religious brothers is so repulsive and impure that the Dominant Allah, in His Qur'an, has deliberated the most severe chastisement .and the worst place in Hell for the hypocrites

The Hypocrites are those who express their belief before the believers, but turn against them in their absence. The hypocrites are in constant relationship with the disbelievers to place the believers into trouble, and transfer their secrets to the .disbelievers. Thus, hypocrisy is an endless disease that is impossible to cure

The hypocrite's belief is on his tongue and his disbelief is in his heart. His heart and mind are polluted, his morality poor, his thoughts satanic, and his personality is .dangerous and grotesque

In addition to the Qur'anic verses that show the hypocrite's signs in various chapters, :there are important traditions in the hadith books, some of which appear here

:Imam al-Ridha (as), in reply to Muhammad Ibn Fudhayl, wrote about the hypocrites

إنَّ المُنَافِقِينَ يُخَادِعُونَ اللهَ وَهُوَ خَادِعُهُمْ... لَيْسُوا مِنْ عِتْرَهِ رَسُولِ اللهِ وَلَيْسُوا مِنَ الْمُؤْمِنِينَ وَلَيْسُوا مِنَ الْمُسْلِمِينَ، يُظْهِرُونَ الإيمَانَ وَيُسِرُّونَ الكُفْرَ وَالتَّكْذِيبَ، لَعَنَهُمُ اللهُ.

The double faced people who are deceitful in relation to Allah, the religion, the Prophet (S), and the Muslims are not considered among the Prophet's disciples and the believers. They pretend to be believers and hide their disbelief and lying. May

(Allah curse them all!(١

:Imam Sadiq (as) said

مِنْ عَلامَاتِ النِّفَاقِ قَسَاوَةُ القَلْبِ وَجُمُودُ العَيْنِ وَالإصْرارُ على الذَّنْبِ وَالحِرْصُ عَلَى الدُّنْيَا.

Among the signs of hypocrisy are: hardheartedness, inability to weep, insistence on (sins, and too much longing for this world.(٢

:The Messenger of Allah (S) stated

One whose inside is not the same as his appearance is a hypocrite, regardless of his (place, situation, and status.(٣

### Doubtfulness about Acceptance of Supplications

.This was explained in previous sections under mistrust and pessimism

### Postponing the Prayers

The prayer is a comprehensive worship and the most beautiful ritual for expressing .service and humility to the Lord of the worlds

The Qur'anic verses and the traditions have revealed invaluable facts about the prayer. Prayer prohibits human from engaging in wrongdoing and unlawful things. Establishing prayers is a sign of the believers. All the prophets(as) would establish prayers regularly. The prophets recommended their family members to offer prayers, .too

Observing the prayers is an obligation. Prayer is amongst the religious laws, the cause of Allah's content, and the Prophet's manner. After the acceptance of and insight into the religion, prayer is the core of Islam. Everything has a value, and the worth of the religion is its prayer. Prayer is a major barrier against satanic inspirations. Prayer brings about the guarantee of Allah's Mercy. The dearest deed before Allah is prayer. It is the last recommendation of the Prophet (S) before his demise, and the light of his eyes. It makes the servant closer to Allah. Prayer is the pillar of the religion. Saying

prayers while observing all its conditions leads



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.Bihar al-Anwar: ۶۹/۱۷۵, Bab ۱۰۳, tradition ۱ -۱

.Ikhtisas Mufid: ۲۲۸ -۲

.Misbah Al-Shari'a: ۲۵ -۳

to forgiveness. The first deed that is observed by Allah in the Hereafter is prayer. The first thing, which is accounted for, is prayer. It removes pride from human heart. The prayer with that of piety is accepted and helps one to stay away from sins.

The preference of prayer at its appropriate time is like the preference of the Hereafter to this world, and it is regarded as more precious than wealth and children by the believer.

One who does not say prayers is away from Allah's Mercy and the intercession of the mediators. He is a disbeliever and would be placed among the Christians and Jews in the Last Day. One who despises the prayer is ignored by Allah and His Prophet (S). Leaving, despising, or delaying the prayer holds back supplications.

### Leaving Alms–giving

Doing good to the people and alms giving to the poor makes Allah content and brings about His Mercy and acceptance of supplications.

The Messenger of Allah (S) stated:

الصَّدَقَةُ تَمْنَعُ سَبْعِينَ نَوعاً مِنْ أنْوَاعِ البَلاءِ أهْوَنُهَا الجُذَامُ وَالبَرَصُ.

Alms giving avoids seventy kinds of calamities from human, the smallest of which are leprosy and aphesis.(١)

He also said:

شَافُوا مَرْضَاكُمْ بِالصَّدَقَهِ. وَالصَّدَقَهُ تُطِيلُ العُمُرَ وَتَزِيدُ فِى الرِّزْقِ.

Give alms and cure your patients with it. Giving alms surely removes illnesses and grief. It increases your goodness and your life.(٢)

### A Wonderful Story about Charity

Abed, a pious man from the clan of Moses, implored Allah to grant him a child for' thirty years, but his prayer was not answered. He went to the covenant of an Israelite prophet and said:

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۱- Kanz Al-'Ummal: ۱۵۹۸۲; Mizan al-Hikmah: ۷/ ۳۰۳۶, Al-Sadaqa, tradition ۱۰۳۵۴.

۲- Kanz Al-'Ummal: ۱۶۱۱۳; Mizan al-Hikmah: ۷/ ۳۰۳۸, Al-Sadaqa, tradition ۱۰۳۶۰.

O prophet of Allah! Ask Allah to give me a child. I have asked Allah for it, but I have no‘ ’.child yet

That prophet prayed and then said: ‘O ‘Abed! My supplication for you was accepted. You will soon have a child. But Allah has inclined that your child’s wedding night would ’.be the last night of his life

Abed came home and told the story to his wife. His wife said: ‘We asked Allah to grant‘ us a child to relax with him, but when he reaches puberty he will cause us to suffer. Nonetheless we should be happy with Allah’s fate.’ Her husband answered: ‘We are both old and unable. We might die in his puberty, so that we would not suffer from his ’.death

After nine months, Allah endowed them with an endearing son. They were greatly troubled in raising him until he reached his youth and asked his parents for a decent wife. His parents neglected his request to be able to live with him more. Finally, they could not help but arrange a wedding for him. On the wedding night, they were waiting for their son’s fate – his death. The bride and groom spent that night safely and remained alive for a week. The parents delightfully went to their prophet and asked the reason. The prophet said: ‘It is a surprise! What I told you about your son was Allah’s revelation to me. We should see what your son has done that Allah has removed

the misfortune from his fate.' Then the trustee Gabriel descended and said: 'Allah sends peace to you and says: Tell the son's parents: Their son's fate was what you had told them, but the son did a good deed that changed his fate. He was eating on his wedding night when a poor old woman came to him and asked for food. The young man gave his own special food to her. The old woman ate the food, which seemed pleasant to her. Then she raised her hands towards Me and said: 'O Lord! Increases his lifetime!' As the creator of the world, I added eighty years to the young man's age, due to the supplication of that woman. My servants should know that no one is a loser (in dealing with Me and I destroy no one's reward.'(١)

### Speaking Rudely

The power of speech can bring about great rewards for one by saying the truth, guiding people towards it, or solving their problems. However, it may also impart illogical and untrue things, and commit sins like backbiting, accusation, spreading rumors, and saying obscene utterances, and hence bring about doomed chastisement for humans. Muslim notables have said:

The tongue's weight is little, but its charge is great.

The Prophet of Islam (S) stated:

إِنَّ أَكْثَرَ خَطَايَا ابْنِ آدَمَ فِى لِسَانِهِ.

(Most of human faults are surely caused by his tongue.(٢)

Imam Sadiq (as) said:

Among the signs of Satan interfering with human activities is that he is scurrilous; he is not afraid of what he says and what is



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١- Al-Sittin Al-Jami': ۴۴.

٢- Kanz Al-Ummal: ٣/ ۵۴٩.

(said about him.(1

:Imam Sadiq (as) affirmed

البِذَاءُ مِنَ الجَفَاءِ وَالجَفَاءُ فِى النَّارِ.

(Abusive language is caused by rudeness, and rudeness is placed in the Fire.(2

:In some traditions we read

مَنْ قَالَ فُحْشاً فِى أخِيهِ المُسْلِمِ رَفَعَ اللهُ مِنْ رِزْقِهِ البَرَكَةَ وَأوْكَلَهُ إلَى نَفْسِهِ.

If one uses abusive language about his religious brother, Allah would remove blessings from his sustenance, leave him to himself, and destroy his life's (conveniences.(3

اللَّهُمَّ اغْفِرْ لِىَ الذُّنُوبَ الَّتِى تُنْزِلُ البَلاءَ

!O Allah, forgive me for the sins which bring about tribulations

## Sins Causing Tribulations

### point

Three sins cause descending of tribulations; 1. Negligence to the pleading of an afflicted, 2. Not helping the oppressed, 3. Abandonment of enjoining good and .forbidding evil

### Inattention to the pleading of an afflicted

When someone, who is broken, has lost a dear one, or is afflicted by any other trouble, pleads with his religious brothers for removing his grief, it is human ethics and compassion which makes it necessary for one to reduce the sorrow of such a person. Those who hear the pleading of a grief-stricken person but do not rise to help him are :not only unbelievers but also inhumane. The Messenger of Allah (S) stated

مَنْ أصْبَحَ لا يَهْتَمُّ بِأمُورِ المُسْلِمِينَ فَلَيْسَ بِمُسْلِمٍ.

One who spends the night without attempting to solve Muslims' problems is not considered a Muslim.(۴)

Attending to the Muslims' affairs and giving help and support to them, especially to those who plead for help is the recommendation of the Almighty, His Prophet (S) and the infallible Imams (as). Imam Sadiq (as) said:

مَنْ نَفَّسَ عَنْ مُؤمِنٍ كُرْبَةً نَفَّسَ اللهُ عَنْهُ كُرَبَ الآخِرَهِ وَخَرَجَ مِنْ قَبْرِهِ

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۱- Al-Kafi: ۲/ ۳۲۳, Bab Al-Baza', tradition ۱.

۲- Al-Kafi: ۲/ ۳۲۵, Bab Al-Baza', tradition ۹.

۳-

۴- Al-Kafi: ۲/ ۱۶۳, Bab Ihtimam bi Umour Al-Muslimin, tradition ۱.

وَهُوَ ثَلِجُ الفُؤادِ، وَمَنْ أطْعَمَهُ مِنْ جُوعٍ أطْعَمَهُ اللهُ مِنْ ثِمارِ الجَنَّهِ، وَمَنْ سَقَاهُ شُرْبَهً سَقَاهُ اللهُ مِنَ الرَّحِيقِ المَخْتُومِ.

One who removes the grief of a believer Muslim, Allah would remove his sorrow in the Last Day, raising him from the grave while he is delightful. And one who removes a believer's hunger Allah would feed him with heavenly fruits. One who satisfies a believer's thirst Allah would grant him rahiq-i makhtum (a sealed intact drink).(١)

Imam Sadiq (as) stated:

مَنْ أغاثَ أخاهُ المُؤمِنَ اللَّهْفانَ اللَّهْثانَ عِنْدَ جَهْدِهِ فَنَفَّسَ كُرْبَتَهُ وَأعانَهُ عَلَى نَجاحِ حاجَتِهِ كَتَبَ اللهُ عَزَّ وَجَلَّ لَهُ بِذَلِكَ ثِنْتَيْنِ وَسَبْعِينَ رَحْمَهً مِنَ اللهِ، يُعَجِّلُ لَهُ وَاحِدَهً يُصْلِحُ بِهَا أمْرَ مَعِيشَتِهِ وَيَدَّخِرُ لَهُ إحْدَى وَسَبْعِينَ رَحْمَهً لأفْزَاعِ يَوْمِ القِيَامَهِ وَأهْوَالِهِ.

Anyone who answers the pleading of his Muslim brother when he is thirsty and sorrowful, helping him to remove his sorrow and get his wish Allah records seventy two blessings for him. One of the blessings is given to him in this world for arranging his life, and saves the remaining seventy one blessings for his fear in the Last Day.(٢)

### Avoiding Helping the Oppressed

Helping the oppressed is so much important in Islam that Amir al-Mu'minin (as), in the last minutes of his life on the twenty third night of Ramadan, advised his sons Imam Hasan and Imam Husayn (as):

كُونَا لِلظَّالِمِ خَصْماً وَلِلمَظْلُومِ عَوناً.

Be the rivals of the oppressors and the aids of the oppressed.(٣)

This is the best Islamic motto and a practical one against oppression and for the oppressed.

The Messenger of Allah (S) said:

مَنْ أخَذَ



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١- Al-Kafi: ٢/ ١٩٩, Bab tafrih Karb Al-Mu'min, tradition ٣.

.Al-Kafi: ٢/ ١۶٣, Al-Kafi: ٢/ ١٩٩, Bab tafrih Karb Al-Mu’min, tradition ١ -٢

.Nahj Al-Balagha: ۴٢١, Hikmat ۴٧ -٣

لِلمَظْلُومِ مِنَ الظَّالِمِ كَانَ مَعِی فِی الجَنَّهِ مُصَاحِباً.

Anyone who reclaims the right of an oppressed person from an oppressor one would be my companion in Paradise.(1)

Imam 'Ali (as) stated:

When you saw an oppressed person, help him against the oppressors.(2)

He also said:

أحْسَنُ العَدْلِ نُصْرَهُ المَظْلومِ.

The best act of justice is helping an oppressed individual.(3)

Imam Sadiq (as) stated:

مَا مِنْ مُؤمِنٍ یُعِینُ مُؤمِناً مَظْلُوماً إلاَّ كَانَ أفْضَلَ مِنْ صِیَامِ شَهْرٍ وَاعْتِكَافِهِ فِی المَسْجِدِ الحَرَام، وَمَا مِنْ مُؤمِنٍ یَنْصُرُ أخَاهُ وَهُوَ یَقْدِرُ عَلَی نُصْرَتِهِ إلاَّ وَنَصَرَهُ اللهُ فِی الدُّنْیا وَالآخِرَه، وَمَا مِنْ مُؤمِنٍ یَخْذُلُ أخَاهُ وَهُوَ یَقْدِرُ عَلَی نُصْرَتِهِ إلاَّ خَذَلَهُ اللهُ فِی الدُّنْیا والآخِرَه.

No faithful Muslim helps an oppressed one except that his help is preferred to a month of fasting and seclusion for worship in Masjid al-Haram (the Sacred Mosque in Mecca). No believer Muslim helps his religious brother while he is able to do so, except that Allah would help him in this world and in the Hereafter. And no believer Muslim leaves his religious brother while he can help that brother, except that Allah would leave him in the world and in the Hereafter.(4)

The Messenger of Allah (S) stated:

وَعِزَّتِی وَجَلالِی: لأنْتَقِمَنَّ مِنَ الظَّالِمِ فِی عَاجِلِهِ وَآجِلِهِ، وَلأنْتَقِمَنَّ مِمَّنْ رَأی مَظْلُوماً فَقَدِرَ أنْ یَنْصُرَهُ فَلَمْ یَنْصُرْهُ.

The Almighty Allah says: 'By My Glory and Might that I would certainly take revenge on the oppressor, and surely I would take revenge on anyone who could help the oppressed and refused to do so.'(5)

### Abandoning Enjoining to Good and Forbidding Evil

Enjoining to Good and Forbidding Evil are two divine duties. Practicing

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۱- Bihar al-Anwar: ۷۲/ ۳۵۹, Bab ۸۱, tradition ۷۴.

۲- Ghurar al-Hikam: ۴۵۰, tradition ۱۰۳۶۴; Mizan al-Hikmah: ۷/ ۳۳۸۴, Al-Zulm, tradition ۱۱۴۸۲.

۳- Ghurar al-Hikam: ۴۴۶, tradition ۱۰۲۱۰; Mizan al-Hikmah: ۷/ ۳۳۸۴, Al-Zulm, tradition ۱۱۴۸۰.

۴- Thawab al-A’mal: ۱۴۷, Thawab Mu’awina Al-Akh; Mizan al-Hikmah: ۷/ ۳۳۸۴, Al-Zulm, tradition ۱۱۴۸۴.

۵- Kanz Al-’Ummal: ۷۶۴۱; Mizan al-Hikmah: ۷/۳۳۷۰, Al-Zulm, tradition ۱۱۴۲۲.

these two duties is obligatory for anyone who has the necessary conditions; that is, he knows the good and the evil, and does good and avoids evil himself. Abandoning these two duties is a cardinal sin and brings about tribulations.

Enjoining to good and forbidding evil are two important aspects of religion which, throughout history, all prophets were appointed to specifically establish.

If these two tasks are discarded, the movement of prophet hood would stop, the religion would be annihilated, and negligence, corruption, and misguidance would spread everywhere. The cities would collapse and the people would perish.

The Almighty states in the Holy Qur'an:

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنْ الْمُنْكَرِ وَأُوْلَئِكَ هُمْ الْمُفْلِحُونَ.

And from among you there should be a party who invite to good and enjoin what is right and forbid the wrong, and these it is that shall be successful. (٣:١٠۴)

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنْ الْمُنكَرِ.

And (as for) the believing men and the believing women, they are guardians of each other; they enjoin good and forbid evil. (٩:٧١)

The Messenger of Allah (S) stated:

لَتَأْمُرُنَّ بِالمَعْرُوفِ وَلَتَنْهُنَّ عَنِ المُنْكَرِ، أوْ لَيُسْتَعْمَلُنَّ عَلَيْكُمْ شِرَارُكُمْ فَيَدْعُوا خِيَارُكُمْ ولا يُسْتَجَابُ لَهُمْ.

You people should enjoin good and forbid evil, or else Allah would dominate the wicked ones on you, and your honest ones would pray, but their supplications would not be accepted.(١)

إيَّاكُمْ وَالجُلُوسَ فِي الطُّرُقَاتِ. قَالوا: يَا رَسُولَ اللهِ، مَا لَنَا مِنْ مَجَالِسِنَا بُدٌّ، نَتَحَدَّثُ فِيها. قَالَ: إذَا أَبَيْتُمْ إلاَّ الجُلُوسَ فَاعْطُوا الطَّرِيقَ حَقَّهَا. قَالُوا: وَمَا حَقُّ الطَّرِيقِ

۱- Mahajjat Al-Bayza': ۴/ ۹۹, Kitab Al-'Amr bil Ma'ruf wa Al-Nahy an Al-Munkar.

يَا رَسُولَ اللهِ؟ قَالَ: غَضُّ البَصَرِ، وَكَفُّ الأذَى، وَرَدُّ السَّلَامِ، وَالأَمْرُ بِالمَعْرُوفِ، وَالنَّهْيُ عَنِ المُنْكَرِ.

:The Prophet (S) said

Avoid blocking the people's way by sitting on the road. People said: We cannot help it; we have no other place to talk. The Prophet (S) answered: If you cannot help it, you should observe the rights of the roads. The disciples asked: What are the rights of the road? He replied: Not looking at strange passing women, not annoying the passing people, answering people's greetings, and enjoining to good and forbidding evil.(١)

:Prophet Muhammad (S) also said

كُلُّ كَلامِ ابْنِ آدَمَ عَلَيْهِ، لاَ لَهُ، إلاَّ أمْراً بِمَعْرُوفٍ، أوْ نَهياً عَنْ مُنْكَرٍ، أوْ ذِكْرَ اللهِ.

All the speeches of man are to his harm except his invocation to Allah and his enjoining good and forbidding evil.(٢)

Imam al-Baqir (as) stated: "Allah revealed to Prophet Shu'ayb (as): 'I will chastise a hundred thousand people from your tribe; forty thousand of the evil doers and sixty thousand of the pious ones.' Shu'ayb said: 'O Lord! The wrongdoers should certainly be chastised, but why would You punish the pious ones too?' The Almighty revealed to him: 'The pious men were not well wishers to the wrongdoers, did not forbid them from evil doing, did not oppose them, and did not become enraged to them because of My Wrath.'(٣)

A man from Khath'am tribe came to Prophet Muhammad (S) and said: "O Prophet! Inform me of the best Islamic rite!" The Messenger (S) said: "Belief in Allah." The man said: "What is



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١- Mahajjat Al-Bayza': ۴/ ٩٩, Kitab Al-'Amr bil Ma'ruf wa Al-Nahy an Al-Munkar.
٢- Mahajjat Al-Bayza': ۴/ ١٠٠, Kitab Al-'Amr bil Ma'ruf wa Al-Nahy an Al-Munkar.
٣- Al-Kafi: ۵/۵۵, Bab Al-'Amr bil Ma'ruf..., tradition ١.

the best act after that?" He was answered: "Observing the kinship ties." The man asked again: "What is next?" The Prophet (S) responded: "Enjoining to good and forbidding evil." The questioner asked again: "Which deed is more hated by Allah?" The Messenger said: "Polytheism, then cutting kinship ties, and then enjoining to evil (and forbidding from good."(1)

اللَّهُمَّ اغْفِرْ لِیَ کُلَّ ذَنْبٍ أَذْنَبْتُهُ وَکُلَّ خَطِیئَهٍ أَخْطَأْتُهَا

!O Allah! Forgive me every sin I have committed and every mistake I have made

When the attraction of wrongdoing is still attached to the human heart it causes occasional wrongdoing. The researchers call this wrongdoing zanb (sin). To them, khati'a (mistake) is the frequent committing of sins at all times and places, and is the .result of the increasing attraction and the steadying of wrongdoing in human heart

After asking forgiveness for all the sins that tear apart defenses, bring down adversities, alter blessings, hold back supplications, and bring about tribulations, the human beseecher in Allah's presence implores his Lord: "Forgive all my sins and mistakes I have done during my lifetime, either major or minor sins, intentional or unintentional ones, hidden or apparent, in childhood, adolescence or adulthood. No one can forgive all the sins except You, because You are the Merciful and the :Generous One Who stated in Your Qur'an

قُلْ یَا عِبَادِیَ الَّذِینَ أَسْرَفُوا عَلَی أَنْفُسِهِمْ لا تَقْنَطُوا مِنْ رَحْمَهِ اللَّهِ إِنَّ اللَّهَ یَغْفِرُ الذُّنُوبَ جَمِیعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِیمُ.

Say: O my people who have been prodigal against yourselves, do not despair of' ;Allah's Mercy



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.Al-Kafi: ۵/۵۸, Bab Al-'Amr bil Ma'ruf..., tradition ۹ -۱

surely Allah forgives sins altogether; surely He is the All-forgiving, the All-compassionate. (۳۹:۵۳)'

اَللَّهُمَّ إِنِّی أَتَقَرَّبُ إِلَیْکَ بِذِکْرِکَ

.O Allah, verily I seek nearness to You through remembrance of You

## The Ruins of Remoteness

Human's excessive belonging to material issues, to the extent that they become like that of a hard veil between him and his Lord, extreme inclination to sensual desires, being drowned in mere enjoyments, spending every minute of valuable life for gaining wealth, accompanying the negligent people, leaving goodness and charity, wastage of food, cloth, and property, inattention to the relatives and friends, negligence in doing obligatory deeds, committing unlawful acts, and lack of knowledge, are all signs .of the human being resident in the ruins which is remote from Allah

This a ruin in which nothing is found but fraud, humbleness, devil hood, plunder, hypocrisy, lying, backbiting, slander, usury, betray, robbery, adultery, murder, proud, .greed, stinginess, jealousy, hatred, enmity, wrath, and wrongdoing

In this ruin, the treasure of humanity is seized by Satan, the precious life is wasted, the asset of the human spirit is destroy, he is arrested by nihilism, ungratefulness, and .disbelief, and entangled in permanent loss and misfortune

This ruin is the one in which the dealing is controlled by the Satan. Most people of this ruin are apparently humans, but animals in reality. They are engaged in useless acts, away from belief and reality, and stuck to whims and conjectures. Like a disbeliever's .grave, it is full of ornaments in appearance, but really full of severe chastisement

It is a religious and logical

obligation for the prisoner of the ruins of remoteness to release himself from the material belongings and set out to the union country. By means of Allah's remembrance, he can reach this union place of knowledge, virtues, trust, honesty, truth, serving, worship, compassion, piety, contentment, patience, reliance on Allah, perseverance, charity, and justice. In the country of union, he can taste the sweetness of nearness to Allah, be adorned with the divine ethics, and accompany .the prophets(as), the truthful, and the martyrs

The holy Qur'an comments on this informed and divine migration from all the evil to all :the goodness

وَمَنْ يُهَاجِرْ فِى سَبِيلِ اللَّهِ يَجِدْ فِى الأَرْضِ مُرَاغَمًا كَثِيرًا وَسَعَةً وَمَنْ يَخْرُجْ مِنْ بَيْتِهِ مُهَاجِرًا إِلَى اللَّهِ وَرَسُولِهِ ثُمَّ يُدْرِكْهُ الْمَوْتُ فَقَدْ وَقَعَ أَجْرُهُ عَلَى اللَّهِ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا.

Whosoever migrates for the cause of Allah will find much refuge and abundance in the earth, and whoso forsakes his home, a fugitive unto Allah and His messenger, and death overtakes him, his reward is then incumbent on Allah. Allah is ever Forgiving, (Merciful. (۴:۱۰۰

## Remembrance

The researchers believe that in the phrase 'through your remembrance', 'through' has a contributing meaning. So the sentence means: 'O Allah! I seek nearness to You '.by means of Your remembrance

## 'The Meanings of 'Remembrance

Three meanings are mentioned for the word remembrance. ۱. Sincere attention to .(Allah, ۲. The Qur'an, ۳. The Prophet (S) and his Household (as

## Hearty Attention to the Almighty

Remembrance of Allah is contrary to negligence. A person negligent of his Creator is not afraid of wasting his lifetime, committing unlawful deeds, violating other

people's rights, being deprived of worship, gaining unlawful wealth, and getting .entangled in misfortunes

A person who remembers Allah, on the other hand, is quite aware that his Lord has sent the prophets(as), revealed the heavenly books for guiding His servants, and set the Paradise for virtues and the Hell for vices. Such a servant spends his life in worshipping Allah, serving other people, avoiding the unlawful things, observing people's rights, being pious, acquiring knowledge, obtaining sustenance lawfully, solving problems of his believing brothers, fulfilling their needs, and helping the poor, .and in all his endeavors, he only seeks Allah's content

This remembrance of Allah, which is an internal tendency, gives human one to do virtues, achieve Allah's nearness and taste the sweetness of worshipping the .Almighty and serving His people

Prophet Jonah's tribe who had neglected Allah got subjected to Allah's chastisement. But then they remembered Allah again by the guidance of a pious wise man. They got tearful, repented, ran away to the desert, and hence sent the thundering cloud of chastisement away. They reached Allah's closeness and spent the rest of their lives worshipping and serving Allah. They also died to benefit from His Mercy and His .Paradise in the Hereafter

Those sinners who moved away from misguidance to righteousness ended well. They compensated for their dark past by worshipping. They could only reach such a position by Allah's remembrance. Their repentance from their previous wrongdoing is .a model for others and presents Allah's argument for everyone

Eminent figures like Asiyah (the

wife of Pharaoh), the people of the Cave (Ashab-e Kahf), Bohlul Nabbash, Horr Ibn Yazid, and Fudhayl Ayyaz who have illuminated the history with their purified hearts, are among those who remembered Allah to save themselves from misfortune and Satan's deceit. They moved from a humble position to the high place of Allah's .nearness and Mercy

**The Holy Qur'an**

The Compassionate Allah has mentioned Qur'an as Zikr (remembrance) in various :Qur'anic verses, such as

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ.

(It is We who have sent down the Remembrance, and We watch over it. (۱۵:۹

The holy Qur'an includes rules and teachings which, if, applied, guarantees human prosperity in this world and the Hereafter. It is a perfect Book to be modulated in life. Everything that a human needs in his life can be found in the Quran. Qur'an guides humans to the best and the most permanent path and gives good tidings of generous rewards to those who follow it. Sincere attention to Qur'an and deep pondering in its .verses removes ignorance and brings about wisdom

Following the goodness and avoiding the evil that is mentioned in the Qur'an causes salvation and greatness. Following the Qur'an adorns human with every virtue and prohibits him from every vice, immunizing him against the worldly and heavenly dangers. From the past knowledge to the future forecast, the healing of problems, .and the arrangement of everything in life, originates only from the Qur'an

The Messenger of Allah (S) used the benefits from the holy Qur'an to make the best people

in the history out of the most ignorant ones. He saved the pagan Arabs from the Hell and moved them to the Paradise of guidance and prosperity. The Prophet (S) stated:

فَإذا الْتَبَسَتْ عَلَيْكُمُ الفِتَنُ كَقِطَعِ اللَّيْلِ المُظْلِمِ فَعَلَيْكُمْ بِالقُرْآنِ؛ فَإنَّهُ شَافِعٌ مُشَفَّعٌ، وَمَاحِلٌ مُصَدَّقٌ، وَمَنْ جَعَلَهُ أمَامَهُ قَادَهُ إلَى الجَنَّهِ، وَمَنْ جَعَلَهُ خَلْفَهُ سَاقَهُ إلَى النَّارِ.

When the adversities made the issues ambiguous for you, as darkness of the night, follow Qur'an, because its intercession and its complaint are accepted. Anyone who follows Qur'an would be taken to the Paradise by it, and anyone who ignores Qur'an would be taken to the Hell by it.(۱)

Imam Al-Sajjad (as) stated:

لَوْ مَاتَ مَنْ بَيْنَ المَشْرِقَيْنِ وَالمَغْرِبَيْنِ لَمَا اسْتَوْحَشْتُ بَعْدَ أنْ يَكُونَ القُرْآنُ مَعِى.

If the humans from East to West die altogether, I would not be fearful, as long as Qur'an is with me.(۲)

It is true; for Imam Al-Sajjad (as) in whose spirit Qur'anic verses had been embellished as well as realized, there remained no room for fear in solitude. Hence he observed Allah with his spiritual insight, his spirit was illuminated with ethical verses. He practiced the rules stated in verses precisely and sincerely. He was so familiar with the verses about the Hereafter, as if he saw himself on top of the peak of salvation.

Also Imam Zayn Al-Abidin (as) said:

آيَاتُ القُرْآنِ خَزَائِنُ: فَكُلَّمَا فَتَحْت خَزِينَهً يَنْبَغِى لَکَ أنْ تَنْظُرَ مَا فِيهَا.

Qur'anic verses are treasure sites; so when each site is opened you'd better ponder carefully in it.(۳)

One who ponders in Qur'anic verses and



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۱- Al-Kafi: ۲/ ۵۹۸, Kitab Fazl Al-Quran, tradition ۲.

۲- Al-Kafi: ۲/ ۶۰۲, Kitab Fazl Al-Quran, tradition ۱۳.

۳- Al-Kafi: ۲/ ۶۰۹, Kitab Fazl Al-Quran, tradition ۲.

observes spiritual meanings of them, and then practices Qur’anic orders and matches his behavior to them, would gain power to seek Allah’s nearness. Through Qur’an, which is Allah’s remembrance, he will be placed in Allah’s nearness and will benefit .from seeing His Magnificence forever

### The Prophet and His Household

Al-Baqir Al-Olum (as), the fifth Imam, has narrated an important tradition that includes major issues and lofty meanings. The late Koleyni, in his Al-Kafi, has narrated this tradition as the opening to the chapter which is on excellence of Qur’an. Imam al-:Baqir (as), explaining about the verse

إِنَّ الصَّلاةَ تَنْهى عَنْ الْفَحْشَاءِ وَالْمُنْكَرِ، وَلَذِكْرُ اللَّهِ أَكْبَرُ.

(Prayer forbids indecency and dishonor. Allah’s remembrance is greater. (۲۹:۴۵

:He states

وَنَحْنُ ذِكْرُ اللهِ، وَنَحْنُ أَكْبَرُ.

(And we are Allah’s remembrance, and we are greater.(۱

Remembrance” for sure means the Prophet (S) and twelve infallible Imams, who are“ the successors of Prophet’s belief, morality, knowledge, and insight. They are expositors of Qur’an, transmitters of rules, protectors of religion, and Allah’s trustees among people. These twelve Imams are actual manifestations of the Qur’an and human’s guides toward salvation and liberation in the world and the Hereafter. They are the reminders of reality, caches of knowledge, and realization of Allah’s attributes. :Since infallible Imams are speakers of Qur’an, Imam al-Baqir (as) stated

.We are Allah’s remembrance, and we are greater

Human belief is not complete without accepting their guardianship and science. Without obedience to their orders, one’s morality would be corrupted. And without inclusion in their leadership, his deeds would be insufficient. His world would be unorganized and his Last

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.Al-Kafi: ۲/ ۵۹۸, Kitab Fazl Al-Quran, tradition ۱ -۱

.Day would be covered by Allah’s Wrath

:The Prophet of Islam (S), in the last moments of his life, told his nation

إنِّی تَارِکٌ فِیکُمُ الثَّقَلَیْنِ: کِتَابَ اللهِ وَعِتْرَتِی أهْلَ بَیْتِی، وَإنَّهُمَا لَنْ یَفْتَرِقَا حَتَّی یَرِدَا عَلَیَّ الحَوْضَ، مَا إنْ تَمَسَّکْتُمْ بِهِمَا لَنْ تَضِلُّوا بَعْدِی أبَداً.

I will leave two invaluable things among you; Qur’an and my Household. These two would not be separated from each other to be presented to me beside the River in Paradise. If you resort to these two precious things, you would never go astray after me.(۱)

It is important to note that purifying the heart from the vices and adorning it with divine meanings and names, as well as keeping these virtues from Satan’s assault, continuous presence before Allah, awareness of His existence in every minute of life, practicing every obligatory deed, and doing anything for the wellness of people, are .all “remembrance” of Allah

Some of the pious persons, as well as some traditions suggest that the word ‘remembrance’ in Qur’anic verses and traditions denotes interior realities and practical deeds. ‘Remembrance’ is, in fact, actualization of Qur’an, Prophet’s prophet hood, and Imams traditions. And there is no way to seek Allah’s pleasure, but through His remembrance. If we refresh Allah’s remembrance in our hearts, practice Qur’anic verses, and follow the Prophet and Imams (as) whole-heartedly, we can gain Allah’s .favor and attain prosperity

When human heart embraces divine meanings and names of Allah, the impact of these meanings on his soul, mind, heart, and all organs becomes evident. Then



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۱- This tradition is narrated in all Shi’a and Sunni tradition books.

:a hot and sweet affection occupies his heart, and he becomes an instance of

أَشَدُّ حُبّاً لِلَّهِ.

(Those of faith) are overflowing in their love for Allah. (۲:۱۶۵)

One who reaches this position is regarded as

رِجَالٌ لا تُلْهِيهِمْ تِجَارَةٌ وَلا بَيْعٌ عَنْ ذِكْرِ اللَّهِ.

Men whom neither traffic nor merchandise can divert from the Remembrance of (Allah. (۲۴:۳۷

This is a comprehensive position for humans, which places them in Allah's succession .on the earth

It is in this high position that human is safe from Satan's fraud. Nothing can distract .him from Allah. He would know, want, and find nothing above Allah

:The Imam of the believers, 'Ali (as), stated heartily

مَا رَأيْتُ شَيْئاً إلاَّ رَأيْتُ الله قَبْلَهُ وَمَعَهُ وَبَعْدَهُ.

.I saw nothing except that I saw Allah before it, with it, an after it

And trained by his divine insight and understanding, Sayyid Al-Shohada', Imam Hossayn (as), who was in extreme thirst and hunger on 'Ashura, surrounded by calamities, laden with seventy one of his martyred companions, and hearing the sound of weeping women and girls of the Household (as), put his bloody face on the :earth, before his Beloved and said

إلَهِی! رِضیً بِقَضَائِکَ وَصَبْراً عَلی بَلائِکَ وَتَسْلِیماً لأمْرِکَ، لا مَعْبُودَ لِی سِوَاکَ.

O Allah! I am happy with Your Wish, patient with Your examination, and surrendered .to Your Order. There is no deity for me except You

وَأَسْتَشْفِعُ بِکَ إِلَی نَفْسِکَ

I seek intercession from You with Yourself

This part of the valuable supplication denotes two facts. First, the supplicant has reached the peak of detachment from the world. Thus he ignores

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every worldly means and turns his heart to Allah and His Mercy. An intercessor should be one who is acceptable, and since there is no doubt in acceptance of Allah' .intercession, the supplicant would seek intercession from Allah with Himself

Second, the supplicant considers himself so much drenched in sins and disobedience that no intercession is beneficial for him, except the intercession of Allah himself, which saves him from wrongdoing, and releases him from the consequences of committing sins, and hence makes him subjected to Allah's Mercy. Therefore, the :supplicant, with a broken heart says miserably

وَأَسْتَشْفِعُ بِکَ إِلَی نَفْسِکَ...

I seek intercession from You with Yourself

#### The Meaning of Intercession

The insightful people very well know the fact that intercession is the help of a powerful person towards a weak one, who has minimum knowledge, belief, good deeds, and virtuous morality, and his weakness has caused to engage in wrongdoing. His offence is not, of course, one that had abolished his belief completely, but that has reduced his progress toward spiritual perfection, and deprived him from attaining Paradise. The Almighty has set the intercession position, out of Mercy, so that a powerful intercessor can help a sinful believer, by his own spirituality, save him from .wrongdoing and the consequent chastisement in the Hereafter

As a result, the intercession of the pious intercessors would not benefit the disbelievers, the polytheists, the hostile, and the hypocrites, as it is rightly mentioned :in the Holy Qur'an

کُلُّ نَفْسٍ بِمَا کَسَبَتْ رَهِینَهٌ (۳۸) إِلاَّ أَصْحَابَ الْیَمِینِ (۳۹) فِی جَنَّاتٍ یَتَسَاءَلُونَ (۴۰) عَنْ الْمُجْرِمِینَ

(۴۱) مَا سَلَكَكُمْ فِي سَقَرَ (۴۲) قَالُوا لَمْ نَكُ مِنَ الْمُصَلِّينَ (۴۳) وَلَمْ نَكُ نُطْعِمُ الْمِسْكِينَ (۴۴) وَكُنَّا نَخُوضُ مَعَ الْخَائِضِينَ (۴۵) وَكُنَّا نُكَذِّبُ بِيَوْمِ الدِّينِ (۴۶) حَتَّى أَتَانَا الْيَقِينُ (۴۷) فَمَا تَنْفَعُهُمْ شَفَاعَةُ الشَّافِعِينَ (۴۸).

Every soul will be held in pledge for its deeds, except the Companions of the Right Hand. They will be in Gardens of Delight; they will question each other. And ask of the Sinners: 'What led you into Hell-Fire?' They will say: 'We were not of those who prayed; nor were we of those who fed the indigent; but we used to talk vanities with vain talkers; and we used to deny the Day of Judgment, until there came to us the Hour that is certain.' Then will no intercession of any intercessors profit them. (۴۷:۳۸-۴۸)

Intercession-help of a powerful believer to a weak one who still shows signs of spirituality- is the last phase one the Day of Judgment, and either prevents one from being sent to Hell, or brings one out from it. The reasons for the effectiveness of intercession are Allah's embracing mercy, the high position of the intercessor, and the worth of the sinful believer(۱).

#### The Conditions for Intercession

Based on the Qur'anic verses and the traditions of Prophet's Household (as), one who is hopeful of intercession should possess belief and good deeds, to the extent necessary to be able to compensate for his faults via the divine Mercy in the world, and recompense his disability via intercession in the Hereafter, and reach Paradise. Or if he



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۱- Translation of al-Mizan: ۱/ ۲۳۱; with a little difference.

.was sent to Hell for his burden of sins he can exit the Hell because of intercessions

### The intercessors of the World and Hereafter

The Qur'anic verses and traditions reveal that the intercessors, in this world and the next world, are belief, righteousness, repentance, Qur'an, prophets, Imams, martyrs, righteous believers, and theological scholars. As these intercessors save the disbelievers from ignorance and help them become believers in the world; in the Hereafter, too, they help the wrongdoers to compensate for their faulty deeds and .are thus rescued

Therefore, intercession has its own sphere in Islam. It is an Islamic principle whose .refrainer is out of the sphere of Islam

### The Intercession of Belief

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَآمِنُوا بِرَسُولِهِ يُؤْتِكُمْ كِفْلَيْنِ مِنْ رَحْمَتِهِ وَيَجْعَلْ لَكُمْ نُورًا تَمْشُونَ بِهِ وَيَغْفِرْ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ.

O believers! Fear Allah and believe in His Messenger, and He will give you a twofold portion of His Mercy, and He will appoint for you a light whereby you walk, and forgive (you; Allah is All-Forgiving, All-Compassionate. (٥٧:٢٨

### The Intercession of Good deeds

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ.

To those who believe and do deeds of righteousness, Allah has promised forgiveness (and a great reward. (٥:٩

### The Intercession of Repentance

:Mo'awiya Ibn Wahab says: "I heard Imam Sadiq saying

إذَا تَابَ العَبْدُ تَوبَةً نَصُوحاً أحَبَّهُ اللهُ وَسَتَرَ عَلَيْهِ... يُنْسِي مَلَكَيْهِ مَا كَانَا يَكْتُبَانِ عَلَيْهِ، وَيُوحِى إلَى جَوارِحِهِ وَإلَى بِقَاعِ الأرْضِ أنْ اكْتُمِى عَلَيْهِ ذُنُوبَهُ؛ فَيَلْقَى اللهَ عَزَّ وَجَلَّ حِينَ يَلْقَاهُ وَلَيْسَ شَىْءٌ يَشْهَدُ عَلَيْهِ بِشَىْءٍ مِنَ الذُّنُوبِ.

If a servant repents sincerely, Allah would love him and cover his faults in the world'

and the Hereafter.' I asked

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Imam Sadiq (as): 'How will Allah cover them?' Imam (as) replied: 'He will make the two angels, in charge of that servant, forget all about his sins they have recorded, and will reveal to his body organs to do so. So the servant would meet Allah while there is no record of his sins.'(1)

#### The Intercession of Qur'an

The Messenger of Allah (S) stated:

إذَا الْتَبَسَتْ عَلَيْكُمُ الفِتَنُ كَقِطَعِ اللَّيْلِ المُظْلِمِ فَعَلَيْكُمْ بِالقُرْآنِ؛ فَإِنَّهُ شَافِعٌ مُشَفَّعٌ، وَمَاحِلٌ مُصَدَّقٌ.

When calamities surround you like the darkness of night seek refuge in Qur'an, for Qur'an is an intercessor whose intercession would be accepted. And it is a complainer whose complaint would be confirmed.(2)

Many traditions are mentioned in Bihar al-Anwar, Mahajjat Al-Bayza', and other valuable tradition books to which the readers can refer.

وَأَسْأَلُكَ بِجُودِكَ أَن تُدْنِيَنِى مِن قُرْبِكَ

وَأَن تُوزِعَنِى شُكْرَكَ وَأَن تُلْهِمَنِى ذِكْرَكَ

And I ask You through Your Munificence, to bring me nearer to Your Mercy, to bless me with gratitude to You and to inspire me with Your remembrance.

The Commander of the Believers (as), in these divine phrases, asks Allah three positions which belong to His devoted servants; the positions of nearness, the gratitude and the remembrance.

Obtaining these three positions is, undoubtedly, not possible but through Allah's Benevolence and His Mercy. If He does not provide benefits and interest to gain to his devotee servants and means for gaining these heavenly positions, and help him not in eliminating dark veils and reaching light ones, the servant would not reach the positions. That is why the supplicant asks His Munificence

.Al-Kafi, ۲/ ۴۳۶, Bab Al-Towba, tradition ۱۲ -۱

.Wasa’il Al-Shi’ah: ۶/ ۱۷۱, Bab Istihbab Al-Tafakkor…, tradition ۷۶۵۷ -۲

and Mercy, so that these attributes of Allah would be apprehended in his life, in order .to help him reach heavenly positions

For understanding just a small aspect, of Allah's Munificence and Mercy and their effect on human life, it is deserved to take a look at some phrases from the valuable 'Arafa supplication of Imam Husayn (as), so that we will understand that by resorting to Allah's Mercy and ignoring any other worldly sources, one can gain spiritual :positions

فَلَکَ الْحَمْدُ وَالشّکْرُ یا مَنْ أَقَالَ عَثْرَتِی، وَنَفّسَ کُرْبَتِی، وَأَجابَ دَعْوَتِی، وَسَتَرَ عَوْرَتِی، وَغَفَرَ ذُنُوبِی، وَبَلّغَنِی طَلِبَتِی، وَنَصَرَنِی عَلَی عَدُوّی، وَإِنْ أَعُدّ نِعَمَکَ وَمِنَنَکَ وَکَرَائِمَ مِنَحِکَ لا أُحْصِیهَا، یا مَوْلایَ أَنْتَ الّذِی مَنَنْتَ، أَنْتَ الّذِی أَنْعَمْتَ، أَنْتَ الّذِی أَحْسَنْتَ، أَنْتَ الّذِی أَجْمَلْتَ، أَنْتَ الّذِی أَفْضَلْتَ، أَنْتَ الّذِی أَکْمَلْتَ، أَنْتَ الّذِی رَزَقْتَ، أَنْتَ الّذِی وَفّقْتَ، أَنْتَ الّذِی أَعْطَیْتَ، أَنْتَ الّذِی أَغْنَیْتَ، أَنْتَ الّذِی أَقْنَیْتَ، أَنْتَ الّذِی آوَیْتَ، أَنْتَ الّذِی کَفَیْتَ، أَنْتَ الّذِی هَدَیْتَ، أَنْتَ الّذِی عَصَمْتَ، أَنْتَ الّذِی سَتَرْتَ، أَنْتَ الّذِی غَفَرْتَ، أَنْتَ الّذِی أَقَلْتَ، أَنْتَ الّذِی مَکّنْتَ، أَنْتَ الّذِی أَعْزَزْتَ، أَنْتَ الّذِی أَعَنْتَ، أَنْتَ الّذِی عَضَدْتَ، أَنْتَ الّذِی أَیّدْتَ، أَنْتَ الّذِی نَصَرْتَ، أَنْتَ الّذِی شَفَیْتَ، أَنْتَ الّذِی عَافَیْتَ، أَنْتَ الّذِی أَکْرَمْتَ، تَبارَکْتَ وَتَعالَیْتَ، فَلَکَ الْحَمْدُ دَائِماً، وَلَکَ الشّکْرُ وَاصِباً أَبَداً.

Therefore, praise is for Thee, and also gratitude. O He who overlooked my lapses, relieved me from anxiety and grief, answered to my call, covered up my shortcomings, exempted

me from (the consequences of) my wrongdoing, let me have that which I had asked for, helped me to get the better of my adversary, and (how many of) Thy bounties, favors and blessings, I asked for and got, cannot be counted. O my Lord-Master. Thou (it is) who: bestowed benefits, overwhelmed with bounties, granted favors, treated with kindness, gave more and more, brought to fullness, made available means of sustenance, rendered (things and events) convenient and useful, donated endowments, relieved from privation, imported, strength and influence, allowed to take refuge in Thy sanctuary; arranged supplies adequate to wants, showed the right path, watched over, covered up, cancelled penalty, made allowances, implanted fearlessness and fortitude, made a present of honor and glory, assisted by aid, strengthened by encouragement, lent a helping hand, gave occasion to succeed, restored health, kept up well-being and welfare, gave respect and did favors. Thou gives blessings, and high rewards, so, praise is for Thee, for ever, thanks are for (Thee, in unbroken succession, till eternity.(١)

It is worthy as well to review parts of Abu Hamza Thomali supplication, which was the prayer of Imam Zayn Al-Abidin (as) on Ramadan nights. It helps get a bit of Allah's :Munificence

سَيِّدِى أَنَا الصَّغِيرُ الَّذِى رَبَّيْتَهُ وَأَنَا الْجَاهِلُ الَّذِى عَلَّمْتَهُ وَأَنَا الضَّالّ الَّذِى هَدَيْتَهُ وَأَنَا الْوَضِيعُ الَّذِى رَفَعْتَهُ وَأَنَا الْخَائِفُ الَّذِى آمَنْتَهُ وَالْجَائِعُ الَّذِى أَشْبَعْتَهُ وَالْعَطْشَانُ الَّذِى أَرْوَيْتَهُ وَالْعَارِى الَّذِى كَسَوْتَهُ وَالْفَقِيرُ الَّذِى أَغْنَيْتَهُ وَالضّعِيفُ الَّذِى قَوّيْتَهُ وَالذّلِيلُ الَّذِى أَعْزَزْتَهُ وَالسّقِيمُ الَّذِى شَفَيْتَهُ وَالسَّائِلُ الَّذِى أَعْطَيْتَهُ وَالْمُذْنِبُ الَّذِى سَتَرْتَهُ وَالْخَاطِئُ



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.Imam Husayn's Du'a' On Arafah Day -١

الّذِی أَقَلْتَهُ وَأَنَا الْقَلِیلُ الّذِی کَثّرْتَهُ وَالْمُسْتَضْعَفُ الّذِی نَصَرْتَهُ وَأَنَا الطّرِیدُ الّذِی آوَیْتَهُ.

O my Master! I am the little that You have brought up And I am the ignorant that You have taught And I am the straying that You have guided And I am the humble that You have given rise And I am the afraid that You have given security And I am the hungry that You have satiated And I am the thirsty that You have watered And I am the naked that You have dressed And I am the poor that You have given affluence And I am the weak that You have strengthened And I am the lowly that You have given mighty And I am the ill that You have cured And I am the beggar that You have donated And I am the sinner that You have covered And I am the guilty that You have excused And I am the valueless that You have evaluated And I am the helpless that (You have backed And I am the expelled that You have boarded.(١

A devotee servant can thus reach Allah's nearness by resorting to His Munificence .and Mercy

**The Nearness Position**

This is the last and the highest position of Allah's devoted servants. Through Allah's Munificence and Mercy, the servant avoids unlawful acts, continues doing good deeds, obeys Allah's Messenger and his Household (as), accompanies Allah's friends, and hence gradually reaches His nearness. Reaching the nearness of Allah is possible for all servants through worshipping and obeying



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.Supplication of Abu-Hamzah al-Thumali -١

Him. When the servant attains nearness, his heart would be filled with the essence of belief, and everything other than Allah gets ignored by him. Such a servant would be Allah's successor on the earth, and would act godly, on his part, as is stated in a divine :tradition

عَبْدِی أطِعْنِی حَتَّی اَجْعَلَکَ مِثْلِی: تَقُلْ لِلْشَیْءِ 'کُنْ' فَیَکُونُ.

My servant! Obey Me so that I will set you an example of Myself, in terms of Power and Inclination. I say 'Be!' to something, and it becomes immediately, then you will say ('Be!' to something and it becomes immediately, too.(۱

:Another Divine tradition reads

أنَا مَلِکٌ حَیٌّ لا أمُوتُ أبَداً، عَبْدِی اَطِعْنِی اَجْعَلْکَ مَلِکاً حَیّاً لَا تَمُوتُ أبَداً.

I am an alive King who never dies. Obey Me, My servant, so that I would set you, too, (as an alive king who never dies.(۲

The insightful persons believe that the purpose of all worships, prayers, and obedience is reaching Allah's nearness. If one performs his worships, with all obligatory conditions combined with the same purpose, he would be at a closer proximity to Allah, and his inclination would be lost in Allah's Will. In his heart, there .would remain nothing but Allah's Will, so now he may do Godly deeds, if he wants

When the servant moves toward his Lord through worship and obedience, he gets subjected to Allah's Mercy and Glorious names for each step that he takes forward. But His Mercy approaches the servant considerably faster than the servant's approach towards Him, hence we read in



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۱- Anis al-Layl: ۱۵۲.

۲- Rouh Al-Bayan.

:another Divine tradition

مَنْ تَقَرَّبَ اِلَیَّ شِبْراً تَقَرَّبْتُ اِلَیْهِ ذِرَاعاً، وَمَنْ تَقَرَّبَ اِلَیَّ ذِرَاعاً تَقَرَّبْتُ اِلَیْهِ بَاعاً، وَمَنْ أتَانِی مَشْیاً أتَیْتُ اِلَیْهِ هَرْوَلَهً.

When one approaches Me as far as a span I would approach him as far as a cubit, and (if he walks to Me, I would run to him.(۱

Therefore the result of worship and obedience is nearness to Allah, and the position of Allah's 'favorite servants' is considered as a high position in Qur'anic verses and the traditions. To the insightful people, all deeds and attributes of Allah's favorite servants are transient, in comparison to Allah's; their speech is a ray of His Divine Speech; and their will is Allah's Will. This view is based on significant Divine traditions narrated by :the Prophet (S) and his Household (as), like the following

اِنَّ اللهَ یَقُولُ: لَا یَزَالُ عَبْدٌ یَتَقَرَّبُ اِلَیَّ بِالنَّوَافِلِ حَتَّی أُحِبَّهُ فَأکُونُ أنَا سَـمْعَهُ الَّذِی یَسْـمَعُ بِهِ وَبَصَرَهُ الَّذِی یُبْصِرُ بِهِ وَلِسَانَهُ الَّذِی یَنْطِقُ بِهِ وَقَلْبَهُ الَّذِی یَعْقِلُ بِهِ؛ فَإذَا دَعَانِی أجَبْتُهُ وإذَا سَألَنِی أعْطَیْتُهُ.

The Almighty says: My favorite servants seek nearness to Me through Nafila (recommended prayers) to the extent that I would love him. This way, I become his ear to hear, his eye to see, his tongue to talk, his heart to think, so that when he calls (Me I would answer him, and when he requests Me I would grant him.(۲

:The Prophet of Islam (S) stated

کَلَامُ المُتَّقِینَ بِمَنْزِلَهِ الوَحْیِ مِنَ السَّمَاءِ إذَا وُجِدَتْ کَلِمَهٌ عَلَی لِسَانِ بَعْضِهِمْ فَقِیلَ لَهُ: مَنْ حَدَّثَکَ بِهَذِهِ؟ فَیَقُولُ: حَدَّثَنِی قَلْبِی



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Mustadrak al-Wasa'il: ۵/ ۲۹۸, Bab Istihbab Zikr Allah, tradition ۵۹۱۰; Nafahat al-Layl: -۱ .۶۶

.Kanz Al-Ommal: ۱۱۵۵ -۲

عَنْ فِكْرِى عَنْ سِرِّى عَنْ رَبِّى.

The speech of Allah’s pious servants has an equal stance as heavenly revelation. So when some of them speak they are asked: ‘Are you talking on behalf of someone?’ They would answer: ‘My heart talked to me from my mind, my mind from my inside, and my inside talked to me from my Lord.’(۱)

The highest such position belonged to the Prophet of Islam (S), so he said:

مَنْ رَآنِى فَقَد رَأى الحَقَّ.

One who sees me has undoubtedly seen the Truth.(۲)

And he also stated:

لِى مَعَ اللهِ وَقْتٌ لاَ يَسَعُنِى فِيهِ مَلَكٌ مُقَرَّبٌ وَلاَ نَبِيٌّ مُرْسَلٌ.

There is a special time for me with Allah in which no favorite angel, or prophet is allowed.(۳)

After the Prophet (S), the second nearest position to Allah is for Imam ‘Ali (as) who stated:

مَعْرِفَتِى بِالنُّورَانِيَّهِ مَعْرِفَهُ اللهِ.

Knowing me is possible through knowing Allah’s Light.(۴)

## Wonders of Favorite Servants

### ۱. Hajj Sayyid ‘Ali Qazi

My great Fiqh wa Osul professor, the late Ayatollah Hajj Shaykh Abulfazl Najafi Khansari, was sick. Some months before his demise, I went to meet him and asked him to tell me any wonders that he could recall of his late professor, the late Hajj Sayyid ‘Ali Qazi. He said: “One night, we went to the Kufah mosque, along with the professor and some of his other students. We began worshipping beside him and beseeched the Almighty. We, then, got ready to exit the mosque. Suddenly, a big and

dangerous snake approached us. Everybody got frightened except our professor, who was always calm. With his usual tranquility, he turned to

p: ۱۴۹

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۱- Bahr Al-Ma'arif: ۱/ ۴۰.

۲- Bihar al-Anwar: ۵۸/ ۲۳۴, Bab ۴۵, fi Ro'yat Al-Nabi, tradition ۱; Nafahat al-Layl: ۶۶.

۳- Bihar al-Anwar: ۱۸/ ۳۶۰, Bab ۳; Nafahat al-Layl: ۶۷.

۴- Bihar al-Anwar: ۲۶/۱, Bab ۱۴, tradition ۱; Nafahat al-Layl: ۶۷.

the snake and said: ‘Die!’ The snake remained still as a stick, and we went out of the mosque peacefully. After a while, a friend of ours went back to see if the snake had died by the professor’s call. He struck the snake to find it dead and returned to us to head for Najaf. The professor turned to him and said: ‘The snake died with my command. It was not necessary for you to investigate about it.’”

### ۲. Mirza Tahir Tonekaboni

Mirza Tahir Tonekaboni, a contemporary philosopher, said: “I came out of Sepahsalar school in Tehran’s Baharestan square and saw a sayyid man on the other side of the street. I recognized him to be a previous classmate of mine, so I went upto him to greet him. Then I took him to my room at the school. It was cold and I poured him a cup of tea. He asked me to go to Qom with him for pilgrimage but I told him that it was difficult since it was such a cold night, but he insisted until I accepted it. Suddenly he said this is Qom! I found myself in the holy shrine of Hazrat Ma’suma (sa). I picked an object from there and put it in my pocket to be assured of our presence there. After finishing our pilgrimage, he said this is Tehran! And I found ourselves sitting in my warm room in the school and that object was still with me.”

### ۳. Jabir Ja’fi

Jabir Ja’fi was Imam al-Baqir’s disciple and Imam

Sadiq (as) knew him as his father's companion in the world and the Hereafter. Some people went to him and asked his help in building a mosque. Jabir said: "I won't help in building a place in which a believer man falls down and dies!" The people left him regarding him to be stingy as well as a liar! The next morning they began building the mosque. In the evening though, the builder fell down the scaffold and died. The people then found out that Jabir was not stingy nor a liar.(۱)

Ala' Ibn Sharik says: Husham Ibn Abdul Malik invited Jabir Ja'fi and I accompanied' him. On the way, we crossed a shepherd and his cattle. A sheep from his cattle bleated. Jabir laughed at it. I asked him the reason to which he said: "This sheep is telling its lamb to leave this district, because a wolf picked its lamb last year." I was surprised and went to the shepherd to investigate about it. I asked him to sell me that lamb, but he refused and said: "The sheep once had the best milk, but hasn't given milk since last year, as a wolf took its lamb. This year it has a lamb and milk again." Then we moved until we reached Kufah Bridge. There we met a man with a ruby ring. Jabir took his ring to have a look at it and then threw it into the rivers of Forat. The owner of the ring got very



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۱- Rijal Kashi: ۱۷۱.

unhappy. Then Jabir stretched his hand towards the water and the water came to him, bringing the ring with it. Jabir took the ring from the water and gave it to its owner!(1)

### The Gratitude Position

These are the positions that Allah's favourite servants gained, only due to their vigorous attempts. It is so high a position that few human beings can obtain it:

وَقَلِيلٌ مِنْ عِبَادِی الشَّكُورُ.

(But few of My servants are grateful. (34:13)

The valuable narrator, the late Mullah Mohammad Al-Baqir Majlesi says about the gratitude position:

الشُّكْرُ الإعْتِرَافُ بِالنِّعْمَهِ ظَاهِراً وَبَاطِناً وَمَعْرِفَهُ المُنْعِمِ وَصَرْفُهَا فِی مَا أمَرَ بِهِ.

Gratitude is acknowledging the blessings, and the Provider of the blessings, and spending our blessings in ways we are ordered.(2)

Imam Sadiq (as) stated:

شُكْرُ النِّعْمَهِ اجْتِنَابُ المَحَارِمِ.

Being grateful of Allah's blessings is avoiding all that is unlawful.(3)

At the end of his sermon on 'Ashura night, Imam Husayn (as) asked the Almighty:

فَاجْعَلْنَا مِنَ الشَّاكِرِينَ.

O Lord! Set us as Your grateful servants.(4)

Raghib Isfahani says: "Gratitude has three levels; hearty, verbal, and practical. Hearty gratitude is knowing the blessing as well as the Provider of the blessing. Verbal gratitude is confessing to the blessings. And practical gratitude is consuming the blessing in the ways which Allah has ordered.

:Imam Sadiq (as) has narrated the following

إنَّ اللهَ عَزَّ وَجَلَّ أوْحى إلَى مُوسَـى: يَا مُوسَـى! إشْكُرْنِى حَقَّ شُكْرِى. فَقَالَ: يَا رَبِّ! وَكَيْفَ أشْكُرُكَ حَقَّ شُكْرِكَ وَلَيْسَ مِنْ شُكْرٍ الاَّ وَأنْتَ أنْعَمْتَ عَلَيَّ؟ قَالَ: يَا مُوسَى! الآنَ شَكَرْتَنِى حَيْثُ عَلِمْتَ أنَّ ذَلِكَ مِنِّى.

The Almighty revealed to Moses (as): O Moses! Be grateful to Me as

p: ۱۵۲

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۱- Rijal Kashi: ۱۷۲.

۲- Bihar al-Anwar: ۲۶۸/۶۴, Bab ۱۴, tradition ۱.

۳- Al-Kafi: ۲/ ۹۵, Bab Al-Skokr, tradition ۱۰.

۴- Al-Irshad:۲/ ۹۱.

I deserve it! Moses said: O Lord! How should I be grateful to You, as You deserve it, while I thank You for Your blessings by my tongue that is another blessing of You? The Almighty stated: O Moses! You are grateful now, as you understood that even (your tongue is My blessing.(١)

:(We read in ‘Arafa supplication of Imam Husayn (as

وَلَوْ حَرَصْتُ أَنَا وَالْعَادّونَ مِنْ أَنَامِكَ أَنْ نُحْصِيَ مَدَى إِنْعَامِكَ سَالِفِهِ وَآنِفِهِ مَا حَصَرْنَاهُ عَدَداً، وَلا أَحْصَيْنَاهُ أَمَداً.

If I crave for more, taken up with greed to have an idea about Thy bounties, given and to be given (with the help of expert accountants), we shall neither be able to fence in the sum total, nor reckon, (nor) agree with each other; also from where and (how all that was made available!(٢)

:Prophet David (as) said to Allah

يَا رَبِّ! كَيْفَ اَشْكُرُكَ وَالشُّكْرُ نِعْمَةٌ مِنْكَ أحْتَاجُ اِلَيْهَا اِلَى شُكْرٍ آخَرَ؟ فَقَالَ اللهُ عَزَّ وَجَلَّ: يَا دَاوُدُ! إِذَا عَلِمْتَ أَنَّ مَا بِكَ مِنْ نِعْمَةٍ فَمِنِّي، فَقَدْ شَكَرْتَنِي.

My Lord! How can I thank You while my thank is itself another blessing of Yours for which I should thank You again? He was answered by the Almighty: O David! If you .know that you have every blessing from Me, you have already thanked for it

The aforementioned traditions involve verbal gratitude. The highest level of gratitude, which is the practical one, is certain belief, doing good deeds, being virtuous, and .avoiding all sins

### The Wonderful Account of a Grateful Servant

Musmi’ Ibn Abdul Malik says: “In the land of Mina, we were eating grapes



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١- Nafahat al-Layl: ٦٨; Al-Kafi: ٢/ ٩٨, Bab Al-Shokr, tradition ٢٧, with slight differences.

٢- Mafatih Al-Janan: ‘Arafa supplication.

in the presence of Imam Sadiq (as), when a poor man came and asked Imam (as) for help. Imam (as) said: 'Give him some grapes!' Offered with grapes, he rejected it and asked for money. Imam (as) told him: 'May Allah grant you!' The poor man went and returned after a while and asked for the grapes. Imam Sadiq (as) told him again: 'May Allah grant you!' Then another poor man came to us and asked for help. Imam Sadiq (as) gave him three beans from the grape brunch. The man took them and said: 'All praise belongs to the Lord of the worlds who fed me.' Imam Sadiq (as) gave him two handfuls of grape for the second time. The man thanked Allah again. Then Imam (as) turned to his servant and asked him: 'How much money do you have with you?' The servant brought twenty drachmas and Imam (as) gave it to the poor man. Once more, the man said: 'All Praise belongs to Allah who granted me blessings; the One deity.' Afterwards, Imam Sadiq (as) put off his own cloak and gave it away to him and told him: 'Put on this garb!' Having put on the cloak, the poor man said: 'All Praise is for Allah who dressed me. May Allah grant you reward!' The poor man thanked Imam Sadiq (as) and went away."(۱)

The great philosopher and pious scholar, Mullah Mohsin Fayz al-Kashani, in his book Wafi narrates from an infallible Imam: "When a servant finishes



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۱- Al-Kafi, ۴/ ۴۹, Bab Al-Nawadir, tradition ۱۲; Bihar al-Anwar: ۴۲/۴۷, bab ۴, tradition ۵۶; Anis al-Layl: ۱۵۵.

his prayer and then genuinely reflects and thanks his Lord for all His blessings, Allah addresses His angels: ‘My servant ended his obligatory prayer and is now appreciating Me. What should I grant him?’ The angels reply: ‘Lord! Grant him his wishes!’ They are then addressed: ‘I granted him his wishes.’ Then the angels ask Allah to save the servant in the Last Day, expand his sustenance, and bestow on him righteous children. As long as that servant is thanking Allah in his obeisance, Allah addresses the angels and they pray. Then the angels say: ‘Lord! We asked You to grant Your servant whatever goodness we knew.’ They are then addressed: ‘I know what to grant him next; he appreciated Me, and I will thank him by opening the doors ”’.of Blessings to his life

#### The Remembrance Position

The phrases of remembrance that Allah inspires on the servant after purification of his heart are different from those found in books. The inspired remembrance leads to salvation in this world and the next world and manifests facts for the pious servants that are hidden to other ignorant servants. It is not merely words, rather the means for reaching the nearness of Allah. By inspiration through the words of remembrance, human comes to discern his Lord better, and becomes prepared to devote himself to :(his Beloved, saying, like Imam Husayn (as

تَرَكْتُ الخَلْقَ طُرّاً فِى هَواكا

وَأيْتَمْتُ العِيالَ لِكَىْ أرَاكَا

فَلَوْ قَطَّعْتَنِى بِالحُبِّ اِرْباً

لَمَا مَالَ الفُؤادُ اِلَى سِوَاكَا

.I have left all Your creatures for your sake

And I have orphaned

my family to meet You

,If You tear me to pieces in love

"!My heart shall never incline to other than You

The inspired remembrance is the one uttered by Imam Al-Sajjad (as) in Khamsa 'Ashar supplication:

وَآنِسْنَا بِالذِّكْرِ الخَفِيِّ وَاسْتَعْمِلْنَا بِالعَمَلِ الذَّكِيِّ وَالسَّعْيِ المَرْضِيِّ.

And familiarize us with your hidden remembrance, and engage us in virtuous deeds and attempt.(1)

The Prophet of Islam (S) stated:

لاَ يَزَالُ المُؤْمِنُ الَّذِى يَذْكُرُ اللهَ فِى كُلِّ حَالٍ فِى أنْوَارٍ خَمْسٍ: مَدْخَلُهُ نُورٌ وَمَخْرَجُهُ نُورٌ، وَكَلامُهُ نُورٌ، وَغِذَاؤهُ نُورٌ، وَمَنْظَرُهُ يَوْمَ القِيَامَةِ اِلَى النُّورِ.

A pious believer who always remembers Allah is placed in five illuminated states; his entrance is light, his exit is light, his speech is light, his food is light, and his view in the Day of Judgment is towards light.(2)

For pious favorite servants of Allah, nothing is more sweat than His remembrance, and Allah's remembrance does not appear deeply in one's heart except that his heart is cleansed from worldly affections. This purification is only possible through worshipping and avoiding sins and vices.

اللَّهُمَّ إِنِّى أَسْأَلُكَ سُؤَالَ خَاضِعٍ مُتَذَلِّلٍ خَاشِعٍ أَن تُسَامِحَنِى وَتَرْحَمَنِى وَتَجْعلَنِى بِقَسَمِكَ رَاضِيًا قَانِعًا، وَفِى جَمِيعِ الأَحْوَال مُتَوَاضِعًا.

O Allah! Verily I ask You with the asking of a submissive, abased and lowly man to show me forbearance, to have mercy on me and to make me satisfied and content with Your apportionment, and humble in every state.

### Four Requests from the Almighty

If a supplication is done in the darkness of night with a humble heart, a submissive

appearance and tearful eyes, it is undoubtedly more probable to be accepted. The

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.Mafatih Al-Janan, Supplication ۱۳ -۱

Nafahat al-Layl: ۷۰; Khisal: ۱/ ۲۷۷, tradition ۲۰; Rawdhat Al-Wa'izin, ۲/ ۲۹۱, Majlis fi -۲ .Zikr Manaqib Ashab Al-A'imma; Bihar al-Anwar, ۶۵/ ۱۷, Bab ۱۵, tradition ۲۴

:(Almighty revealed to Prophet Moses (as

يَا بْنَ عِمْرَانَ! هَبْ لِی مِنْ قَلْبِکَ الْخُشُوعَ، وَمِنْ بَـدَنِکَ الْخُضُوعَ، وَمِنْ عَيْنَيْكَ الـدُّمُوعَ فِی ظُلَمِ اللَّيْلِ، وَادْعُنِی فَإنَّکَ تَجِدُنِی قَرِيباً مُجِيباً.

O son of Imran! Bring to My Presence submission of your heart, humbleness of your body, and tears of your eyes in the darkness of night and then call Me, you would then (find Me near and compliant.(۱)

In this section of Kumayl supplication, the supplicant humbly asks Allah four requests and he should hope that his humbleness and submission would bring his supplication to compliance. These four requests are: ۱. Allah's forbearance toward him, ۲. His Mercy for him, ۳. Satisfaction with Allah's apportionment, and ۴. Humbleness in all .states of his life

The supplicant should bear in mind that based on the principle of

إِنْ أَحْسَنتُمْ أَحْسَنتُمْ لأَنفُسِكُمْ.

(If you do good, you will do good for your own souls. (۱۷:۷

Anyone who does good has done it to himself for gaining Allah's forbearance is not possible but through lenity to His servants, and gaining His Mercy is only possible through compassion to all the Muslim believers and anyone who deserves it. One who is not lenient and merciful to others would not be subject to Allah's forbearance and .Mercy

**Forbearance**

Islam has forbidden all Muslims from hostility and jealousy towards each other and cutting ties of kinship, and invited everyone to lenience and compassion toward others. It has considered the believers as moral brothers and presented valuable rights of brotherhood in this regard that are recommended and sometimes

.Bihar al-Anwar: ۶۷/ ۱۴, Bab ۴۳, tradition ۲ -۱

.obligatory for them to be observed

Making moral and brotherhood relationships and continuing it, results in purity from moral vices. Human vices, such as pride, egotism, greed, stinginess, and jealousy .avoid compassion and mercy among people and families

The Messenger of Allah (as), in a significant tradition, has warned people against :moral vices and encouraged them to observe brotherhood rights

لَا تَدَابَروا وَلَا تَحَاسَدوا وَلَا تَقَاطَعوا، وَكُونُوا عِبَادَ اللهِ اِخْوانَاً؛ اَلْمُسْلِمُ أخُو المُسْلِمِ لَا يَظْلِمُهُ وَلَا يَحْرِمُهُ وَلَا يَخْذُلُهُ.

Do not be hostile toward each other, and not be angry with each other, do not be jealous of each other, do not cut ties of friendship, and befriend each other! Muslims are brothers, a Muslim does not oppress his Muslim brothers, does not deprive him (from his compassion and his wealth, and does not leave him alone.(١

:He also stated

مُدَارَاةُ النَّاسِ نِصْفُ الإيمَانِ، وَالرِّفْقُ بِهِمْ نِصْفُ العَيْشِ.

(Lenience with people is half the belief and compassion to them is half the life.(٢

:And he said

رَحِمَ اللهُ امْرَءً سَهَّلَ الْبَيْعَ وَسَهَّلَ الشِّرَاءَ وَسَهَّلَ الاقْتِضَاءَ.

May Allah forgive the one who is lenient in buying and selling goods, and in collecting (debts.(٣

:The Prophet (S) has stated as well

مَنْ أنْظَرَ مُعْسِراً أو تَرَكَ حَاسَبَهُ اللهُ حِسَاباً يَسِيراً.

One who respites a debtor or leaves him Allah would account for his deeds (leniently.(۴

:(It is also narrated from the Prophet (S

إنَّ رَجُلاً كَانَ مُسْرِفاً عَلى نَفْسِهِ، حُوسِبَ فَلَمْ تُوجَدْ لَهُ حَسَنَهٌ، فَقِيلَ لَهُ: هَلْ عَمِلْتَ خَيْراً قَطَّ؟ فَقَالَ: لا، إلّا أنِّی كُنْتُ رَجُلًا أُدَاینُ النَّاسَ، فَأقُولُ لِفِتْیَانِی: سَامِحُوا المُوسِرِینَ، وَأَنْظِرُوا المُعْسِرِینَ. فَقَالَ اللهُ تَعَالَی:

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۱- Mahajjat Al-Bayza': ۳/ ۳۲۹, Kitab 'Adab Al-Suhbat wa Al-Mu'ashirat.

۲- Mahajjat Al-Bayza': ۳/ ۴۰۱, Kitab 'Adab Al-Suhbat wa Al-Mu'ashirat.

۳- Mahajjat Al-Bayza': ۳/۱۸۶, Kitab 'Adab Al-Kasb wa Al-Ma'ash.

۴- Mahajjat Al-Bayza': ۳/ ۱۸۶, Kitab 'Adab Al-Kasb wa Al-Ma'ash.

فَنَحْنُ أَحَقُّ بِذَلِکَ مِنْکَ! فَتَجاوَزَ اللّهُ عَنْهُ وَغَفَرَ لَهُ.

In the Hereafter, a sinner man is called to account and no virtue is found in his letter of deeds to save him. He is asked: 'Have you ever done a good deed?' He replies: 'No, but I lent people money from my wealth and I told the young people around me to be lenient with wealthy debtors and leave poor ones.' Then the Almighty would say: 'I am (more lenient than him.' So Allah would forgive his sins.(۱)

Hammad Ibn Othman says: "Someone came to Imam Sadiq (as) and complained about one of Imam's disciples. That disciple came there after a while and Imam (as) asked him: 'Why does this man complain about you?' He said: 'He is complaining about me because I collected the money I had lent him to the last drachma.' Imam Sadiq (as) got angry and then said: 'Do you suppose it not bad to get your money back completely? Allah has described the behavior of believers in the Holy Qur'an:' Those who… fear the terrible reckoning. (۱۳:۲۱)' Do you think they fear Allah's oppression on them in reckoning their deeds? No, by Allah that they do not fear except evil "'.reckoning. Anyone who does this has done a bad deed

:The Messenger of Allah (S) stated

Beware that there are containers of Allah's Mercy on the earth, which are people's hearts. The most favorite of these containers are the purest, strongest, and the most lenient ones. Favorite hearts are



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۱- Ibid.

pure of sins, strong in belief, and lenient with religious brothers.(۱)

In other traditions, the Prophet (S) stated:

أمَرَنِی رَبِّی بِمُدَارَاهِ النَّاسِ کَما أمَرَنِی بِأدَاءِ الفَرَائِضِ.

My Lord has ordered me to be lenient with people, as he has ordered me to do obligatory deeds.(۲)

ثَلاثٌ مَنْ لَمْ یَکُنَّ فِیهِ لَمْ یَتِمَّ لَهُ عَمَلٌ: وَرَعٌ یَحْجِزُهُ عَنْ مَعَاصِی اللهِ، وَخُلُقٌ یُدَارِی بِهِ النَّاسَ وَحُلُمٌ یَرُدُّ بِهِ جَهْلَ الجَاهِلِ.

Anyone who does not have these three things has accomplished no deed; the piety that prevents him from wrongdoing, the morality that leads him to be lenient with people, and the patience that stands against the ignorance of the foolish.(۳)

إنَّ الرِّفْقَ لَمْ یُوضَعْ عَلَی شَیْءٍ اِلاَّ زَانَهُ وَلاَ نُزِعَ مِنْ شَیْءٍ إلاَّ شَانَهُ.

Lenience is not placed in anything except that adorns it, and is not removed from anything except that aggravates it.(۴)

لَوْ کَانَ الرِّفْقُ خَلْقاً یُرَی مَا کَانَ مِمَّا خَلَقَ اللهُ عَزَّ وَجَلَّ شَیْءٌ أحْسَنُ مِنْهُ.

If peoples' lenience was discernible, it was more beautiful than any of Allah's creatures.(۵)

It is narrated from Amir Al-Mo'minin (as):

ثَمَرَهُ العَقْلِ مُدَارَاهُ النَّاسِ.

The fruit of wisdom is lenience with people.(۶)

مُدَارَاهُ الرَّجُلِ مِنْ أفْضَلِ الأعْمَالِ.

Lenience with people is among the best deeds.(۷)

دَارِ النَّاسَ تَسْتَمْتِعْ بِإخَائِهِمْ، وَألْقِهِمْ بِالبِشْرِ تُمِتْ أضْغَانَهُمْ.

Behave leniently with people to benefit from their brotherhood, and be kind to them

(to eliminate their hatred.(8)

According to the Messenger of Allah (S) the lenience of Allah to His servants is the result of the servants' lenience with other people:

إسْمَحْ يُسْمَحْ لَکَ.

(Be lenient with people to get subjected to lenience.(9)

Lenience and mercy are attributes

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1- Mahajjat Al-Bayza' 3/322, Kitab 'Adab al-Suhbah wa al-Mu'asharah, Bab 2.

2- Tafsir Mo'in: 365.

3- Al-Kafi: 2/ 116, Bab Al-Modarat, tradition 1.

4- Al-Kafi: 2/ 119, Bab Al-Rifq, tradition 6; Tafsir Mo'in: 365.

5- Al-Kafi: 2/ 120, Bab Al-Rifq, tradition 13.

6- Ghurar Al-Hikam: 53, tradition 416.

7- Ghurar Al-Hikam: 445, tradition 10174.

8- Ghurar Al-Hikam: 445, tradition 10180.

9- Mahajjat Al-Bayza': 3/ 186, Kitab 'Adab Al-Kasb wa Al-Ma'ash, Bab 1.

:of Allah. As the Prophet (S) stated

تَخَلَّقُوا بِأَخْلَاقِ اللهِ.

(Imitate the attributes of Allah.(۱

It is worthy for people to be adorned with Allah's attributes, so that they would be prosperous in the two worlds.

**Mercy**

Much was said about Allah's Mercy on the first chapter of the book. It was pointed out that Allah's specific Mercy is subjected to people who are obedient to Him and merciful to His servants. They should avoid annoying and oppressing other people and violating their rights. They should always keep in mind the principle:

إرْحَمْ تُرْحَمْ.

(Be merciful to get subjected to others' mercy.(۲

This means that if one does not accomplish Allah's orders and obligatory deeds correctly, does not avoid sins, and is not kind to people, he should not expect Allah's Compassion.

Important traditions are narrated in some valuable books about Allah's Mercy, some of which come here:

:The Messenger of Allah (S) stated

إنَّ للهِ تَعَالَى مِائَةَ رَحْمَةٍ أَنْزَلَ مِنْهَا رَحْمَةً وَاحِدَةً بَيْنَ الجِنِّ وَالإِنْسِ وَالطَّيْرِ وَالبَهَائِمِ وَالهَوامِّ؛ فَبِهَا يَتَعَاطَفُونَ وَبِهَا يَتَرَاحَمُونَ، وَأَخَّرَ تِسْعاً وَتِسْعِينَ رَحْمَةً يَرْحَمُ اللهُ بِهَا عِبَادَهُ يَوْمَ القِيَامَةِ.

Allah's mercy has one hundred aspects, one of which He has revealed among his creatures like humans, jinns, animals, and birds and they have affection for each other by that single aspect of Mercy. Allah will have Mercy on his servants on the Day of Judgment by the other ninety nine aspects.(۳

:The Prophet of Islam (S) said

إنَّ اللهَ عَزَّ وَجَلَّ يَقُولُ يَوْمَ القِيَامَهِ لِلْمُؤمِنِينَ: هَلْ أَحْبَبْتُمْ لِقَائِى؟ فَيَقُولُونَ: نَعَمْ يَا رَبَّنَا. فَيَقُولُ: لِمَ؟ فَيَقُولُونَ: رَجَوْنَا عَفْوَكَ وَمَغْفِرَتَکَ. فَيَقُولُ: قَدْ



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۱- Bihar al-Anwar: ۵۸/ ۱۲۹.

۲- Anis al-Layl: ۱۶۶.

۳- Mahajjat Al-Bayza': ۸/ ۳۸۴, Kitab Zikr Al-Mawt wa ma Ba'dah, Bab ۸.

أَوْجَبْتُ لَكُمْ مَغْفِرَتِی.

The Almighty Allah would reveal to the believers on the Last Day: Did you like My countenance? They would confirm it. Allah would ask them the reason, and they would say: Because we were hopeful of Your forgiveness. Then Allah would say: I obliged My forgiveness for you.(۱)

It is narrated from Prophet Mohammad (as):

یَقُولُ اللهُ یَوْمَ القِیَامَهِ: أَخْرِجُوا مِنَ النَّارِ مَنْ ذَکَرَنِی یَوْماً أَوْ خَافَنِی فِی مَقَامٍ.

The Lord of the worlds would say on the Day of Resurrection: Bring out of Fire whoever has remembered Me only one day, or has feared Me for something.(۲)

The Prophet (S) also stated:

اللهُ أَرْحَمُ بِعَبْدِهِ المُؤْمِنِ مِنَ الوَالِدَهِ الشَّفِیقَهِ بِوَلَدِهَا.

The Almighty Allah is more compassionate to His servant than a kind father.(۳)

Based on the words of the infallible Imams (as), it is understood that what attracts Allah's Compassion is indeed worship, obedience, avoiding sins, and kindness to others. It is narrated from the Prophet (S):

الرَّاحِمُون یَرْحَمُهُمُ اللهُ. إِرْحَمُوا مَنْ فِی الأَرْضِ یَرْحَمْکُمْ مَنْ فِی السَّمَاءِ.

Allah would compassionate the compassionate people. Compassionate anyone on the earth, so that Allah would compassionate you.(۴)

The author of Anis al-Layl quoted from the book Zinat al-Majalis that Moses, in his prayers,(as) asked Allah: "What attribute of mine made You content with me?" He was replied: "When you were grassing Jethro's sheep on a summer day, a lamb ran away from the cattle. You chased it a long way until you got tired and thirsty. When you found the lamb you caught it and told it: 'You have

۱- Mahajjat Al-Bayza': ۸/ ۳۸۴, Kitab Zikr Al-Mawt wa ma Ba'dah, Bab ۸.

۲- Ibid.

۳- Mahajjat Al-Bayza': ۸/ ۳۸۵, Kitab Zikr Al-Mawt wa ma Ba'dah, Bab ۸.

۴- Mostadrak Al-Wasa'il: ۹/ ۵۵, Bab Istihbab Al-Tarahom, tradition ۱۰۱۸۷.

caused suffering for yourself and me.' Then you took it back to the cattle. Because of your kindness to that lamb I chose you as My prophet and appointed you as My messenger."(1)

Someone told the Prophet (S): "I would like my Lord to have Mercy on me." He was responded:

إرْحَمْ نَفْسَکَ وَارْحَمْ خَلْقَ اللهِ يَرْحَمْکَ اللهُ.

Have mercy on yourself and Allah's creatures, so that He would have Mercy on you.(2)

Prophet Mohammad (as) stated:

تَعَرَّضُوا لِرَحْمَهِ اللهِ بِمَا أمَرَكُمْ مِنْ طَاعَتِهِ.

Make yourselves subject to Allah's Mercy by obeying Him.(3)

The Commander of the Believers, Imam 'Ali (as) stated:

أبْلَغُ مَا تُسْتَدَرُّ بِهِ الرَّحْمَهُ أنْ تُضْمِرَ لِجَمِيعِ النَّاسِ الرَّحْمَهَ.

The major factor bringing about Allah's embracing Mercy is intending kindness for all people.(4)

He also said:

بِالعَفْوِ تُنَزَّلُ الرَّحْمَهُ.

By forgiving people Mercy is revealed.(5)

Besides, he stated:

رَحْمَهُ الضُّعَفَاءِ تَسْتَنْزِلُ الرَّحْمَهَ.

Kindness to the disabled causes Allah's Compassion.(6)

**Satisfaction**

The hidden and apparent creatures who have been created, placed in their right

positions and set towards their right goals by the Wisdom, Will and Mercy of the Sacred Entity has also been provided with sustenance in accord with their lifestyle, .dignity and activities for acquiring sustenance

وَمَا مِنْ دَابَّةٍ فِی الْأَرْضِ إِلَّا عَلَی اللَّهِ رِزْقُهَا.

(There is no moving creature on earth but its sustenance depends on Allah. (۱۱:۶

The Compassionate provides His servants the sustenance, as appropriate, in two .ways; expanded for some and narrow for some others

إِنَّ رَبَّکَ یَبْسُطُ الرِّزْقَ لِمَنْ یَشَاءُ وَیَقْدِرُ إِنَّهُ کَانَ بِعِبَادِهِ خَبِیرًا بَصِیرًا.

Surely your Lord outspreads and straitens His provision unto whom He wills; surely He is aware



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۱- Anis al-Layl: ۱۶۶.

۲- Mo'in Tafsir: ۵۸۰.

۳- Majmu'iyi Worram: ۲/۱۱۹; Mo'in Tafsir: ۵۸۰.

۴- Ghurar Al-Hikam: ۴۵۰, tradition ۱۰۳۴۴; Mo'in tafsir: ۵۸۰.

۵- Ghurar Al-Hikam: ۲۴۶, tradition ۵۰۵۳; Mo'in Tafsir: ۵۸۰.

۶- Ghurar Al-Hikam: ۴۴۹, tradition ۱۰۳۳۳, Mo'in Tafsir: ۵۸۰.

(of and sees His servants. (۳۰:۱۷

The Benevolent has set different ways for His servants to get Halal (lawful) sustenance, like ranching, farming, business, industry, and other beneficial professions that are the result of thought and activity. He has set no one's sustenance through unlawful activities, such as theft, plunder, looting, bribery, and usurpation. In .fact, what they get unlawfully is diminished from their lawful sustenance

The Holy Qur'an and traditions have encouraged people to gain sustenance through legal works. They consider the expansion or narrowness of lawful sustenance as .Allah's expedience, which should be accepted wholeheartedly by humans

Islam has obliged seeking lawful sustenance, considering it as a great worship. Suffering the body and enduring difficulties in this way is also considered the key and :path to many values. Many traditions are narrated from the Prophet (S) in this regard

طَلَبُ الحَلاَلِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ وَمُسْلِمَهٍ.

(Seeking lawful sustenance is obligatory for all Muslim men and women.(۱

طَلَبُ الحَلاَلِ فَرِيضَةٌ بَعْدَ الفَرِيضَهِ.

Setting out for getting lawful sustenance is an obligatory deed after other obligatory (deeds.(۲

طَلَبُ الحَلاَلِ جِهَادٌ.

(Seeking out lawful sustenance is like Jihad (holy war) in Allah's way.(۳

The traditions include some advice on how to increase the sustenance. Once a man asked the Messenger of Allah (S) how he could increase his sustenance. Prophet :Mohammad (S) stated

دُمْ عَلَى الطَّهَارَهِ يُوَسَّعْ عَلَيْكَ فِى الرِّزْقِ.

(Keep on purity and cleanness and your sustenance would be expanded.(۴

:Amir Al-Mo'minin (as) said

مُوَاسَاهُ الأخِ فِی اللهِ عَزَّ وَجَلَّ تَزِیدُ فِی الرِّزْقِ.

(Helping religious brothers increases sustenance.(۵

اِسْتِعْمَالُ الأمَانَهِ یَزِیدُ فِی الرِّزْقِ.

(Trustworthiness enlarges sustenance.(۶

The



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۱- Jami' Al-Akhbar: ۱۳۹, Al-Fasl Al-Tasi' wa Al-Tis'un; Mizan al-Hikmah: ۵/ ۲۰۵۸, Al-Rizq, tradition ۷۲۱۱.

۲- Kanz Al-Ommal: ۹۲۰۳; Mizan al-Hikmah: ۵/ ۲۰۵۸, Al-Rizq, tradition ۷۲۱۲.

۳- Kanz Al-Ommal: ۹۲۰۵; Mizan al-Hikmah: ۵/۲۰۵۸, Al-Rizq, tradition ۷۲۱۴.

۴- Kanz Al-Ommal: ۴۴۱۵۴; Mizan al-Hikmah: ۵/ ۲۰۵۶, Al-Rizq, tradition ۷۱۹۴.

۵- Khisal: ۲/ ۵۰۴, tradition ۲; Mizan al-Hikmah: ۵/ ۲۰۵۶, Al-Rizq, tradition ۷۱۹۱.

۶- Mishkat al-Anwar: ۱۲۸, Al-Fasl Al-Sadis; Mizan al-Hikmah: ۵/ ۲۰۵۶, Al-Rizq, tradition ۷۱۹۲.

:fifth infallible Imam, Imam al-Baqir (as) stated

عَلَیْکَ بِالدُّعَاءِ لإِخْوَانِکَ بِظَهْرِ الغَیْبِ فَإِنَّهُ یُهِیلُ الرِّزْقَ.

Pray for your religious brothers in their absence because it descends an extended (sustenance for you.(1

:Furthermore, Imam Sadiq (as) said

مَنْ حَسَّنَ بِرَّهُ أَهْلَ بَیْتِهِ زِیدَ فِی رِزْقِهِ.

(One who serves his family nicely his sustenance would be expanded.(2

حُسْنُ الخُلُقِ یَزِیدُ فِی الرِّزْقِ.

(Affability increases sustenance.(3

Attempt in getting lawful sustenance is considered an important Islamic worship. The :Messenger of Allah (S) states

مَنْ أَکَلَ مِنْ کَدِّ یَدِهِ کَانَ یَوْمَ القِیَامَهِ فِی عِدَادِ الأَنْبِیَاءِ وَیَأْخُذُ ثَوَابَ الأَنْبِیَاءِ.

One who gains sustenance through his own endeavor is placed among the prophets (and receives their reward on the Day of Resurrection.(4

مَنْ أَکَلَ مِنْ کَدِّ یَدِهِ نَظَرَ اللهُ اِلَیْهِ بِالرَّحْمَهِ ثُمَّ لاَ یُعَذِّبُهُ أَبَداً.

One who gains sustenance by his own effort, Allah would have Mercy on him and does (not punish him.(5

:Imam al-Ridha (as) stated

إِنَّ الَّذِی یَطْلُبُ مِنْ فَضْلٍ یَکُفُّ بِهِ عِیَالَهُ أَعْظَمُ أَجْراً مِنَ المُجَاهِدِ فِی سَبِیلِ اللهِ.

Surely one who seeks Allah's sustenance through his lawful effort in order to maintain his family from poorness and need would have more reward than a campaigner in (Allah's way.(6

Prophet Muhammad (S) said:

العِبَادَةُ عَشَرَةُ أجْزَاءٍ؛ تِسْعَةُ أجْزَاءٍ فِی طَلَبِ الحَلاَلِ.

Worship has ten sections nine sections of which are in seeking lawful sustenance.[۷]

However, human sustenance is a reality that is provided on earth and everyone has been set with a definite amount. This definite amount is either extended or narrowed, according to Allah’s expedience. The extendedness of one’s sustenance does not imply his amiability before Allah nor does one’s

p: ۱۶۵

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۱- Bihar al-Anwar: ۹۰/۳۸۶, Bab ۲۶, tradition ۱۷; Mizan al-Hikmah: ۵/ ۲۰۵۶, Al-Rizq, tradition ۷۱۹۳.

۲- Bihar al-Anwar: ۶۶/ ۴۰۷, Bab ۳۸, tradition ۱۱۷; Mizan al-Hikmah: ۵/ ۲۰۵۶, Al-Rizq, tradition ۷۱۸۵.

۳- Mishkat al-Anwar: ۲۲۱, Al-Fasl Al-Awwal; Mizan al-Hikmah: ۵/ ۲۰۵۶, Al-Rizq, tradition ۷۱۸۷.

۴- Jami’ Al-Akhbar: ۱۳۹, Al-Fasl Al-Tasi’ wa Al-Tis’un; Mizan al-Hikmah: ۵/ ۲۰۶۰, Al-Rizq, tradition ۷۲۱۸.

۵- Jami’ Al-Akhbar: ۱۳۹, Al-Fasl Al-Tasi’ wa Al-Tis’un; Mizan al-Hikmah: ۵/ ۲۰۶۰, Al-Rizq, tradition ۷۲۱۷.

۶- Al-Kafi: ۵/ ۸۸, Bab Man Kadda..., tradition ۲; Mizan al-Hikmah: ۵/ ۲۰۵۸, Al-Rizq, tradition ۷۲۰۴.

۷- Jami’ Al-Akhbar: ۱۳۹, Al-Fasl Al-Tasi’ wa Al-Tis’un; Mizan al-Hikmah: ۵/ ۲۰۵۸, Al-Rizq, tradition ۷۲۰۲.

narrow sustenance mean that he is disfavored; rather the extension or the narrowing of sustenance is Allah's test of gratitude for the rich and of patience for the poor. Thus the grateful and patient servants would be rewarded in this way. The rich would also be rewarded by granting to the poor and the poor by maintaining face and patience .for the certain fate

One who has an extended sustenance should know that if he does not spend his money in true and lawful paths would be subjected to worldly and heavenly chastisement. The one who has a narrow sustenance should also consider that if he :does not tolerate poverty, he would also be chastised. Imam 'Ali (as) states

وَقَدَّرَ الأَرْزَاقَ فَكَثَّرَهَا وَقَلَّلَهَا وَقَسَّمَهَا عَلَى الضِّيقِ وَالسَّعَهِ فَعَدَلَ فِيهَا لِيَبْتَلِيَ مَنْ أَرَادَ بِمَيْسُورِهَا وَمَعْسُورِهَا وَلِيَخْتَبِرَ بِذَلِكَ الشُّكْرَ وَالصَّبْرَ مِنْ غَنِيِّهَا وَفَقِيرِهَا.

And Allah destined people's sustenance and made it extended for some and narrow ... for others and he divided sustenance among people justly to test anyone He will with expansion and narrowness of sustenance, thus examine the rich for gratefulness and (the poor for tolerance of difficulty.(١

The Muslim believer should, on the other hand, be content with Allah's fair distribution of sustenance and not be angry at his portion of sustenance. The believers should follow their leader, Imam 'Ali (as), who prayed Allah for safety in this world and the .next world

:Imam °asan Mojtaba (as) says in this regard

كَيْفَ يَكُونُ الْمُؤْمِنُ مُؤْمِناً وَهُوَ يَسْخَطُ قِسْمَهُ وَيُحَقِّرُ مَنْزِلَتَهُ وَالحَاكِمُ عَلَيْهِ اللهُ؟

How can a



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...Nahj Al-Balagha: Sermon ٩١, wa min Khotbat lahu ta'rifo bi khotbati Al-ashbah -١

Muslim believer be discontent with his portion of sustenance and considers his position low, while the One who dominates all his endeavors is Allah?(١)

The Messenger of Allah (S) asked Gabriel: “What is the exposition of content?” He answered:

الرَّاضِی لاَ یَسْخَطُ عَلَی سَیِّدِهِ: أَصَابَ مِنَ الدُّنْیَا أمْ لَمْ یُصِبْ، وَلاَ یَرْضَی لِنَفْسِهِ بِالیَسِیرِ مِنَ العَمَلِ.

The content servant does not take anger over his Lord, whether he possesses something in the world or not, and he is not content with his own trivial deeds.(٢)

Imam Sadiq (as) stated:

اِرْضَ بِمَا قَسَمَ اللهُ لَکَ تَکُنْ غَنِیّاً.

If you are content with Allah’s sustenance, you would get needless.(٣)

Amir Al-Mo’minin (as) said:

مَنْ رَضِیَ مِنَ اللهِ بِمَا قَسَمَ لَهُ اسْتَرَاحَ بَدَنُهُ.

If one is content with what Allah has allocated to him his body would rest.(۴)

Imam Sadiq (as) stated:

مَنْ لَمْ یَرْضَ بِمَا قَسَمَ اللهُ عَزَّ وَجَلَّ اتَّهَمَ اللهَ فِی قَضَائِهِ.

Whoever is not content with what Allah, out of expedience, has set as his sustenance has charged Him in His Government and Expediency.(۵)

When Amir Al-Mo’minin (as) was asked about the exposition to the holy verse:

...فَلَنُحْیِیَنَّهُ حَیَاةً طَیِّبَةً...

‘We shall assuredly give him to live a goodly life. (١۶:٩٧)’

He replied:

.The goodly life is contentment in life

إنْتَقِمْ مِنْ حِرْصِكَ بِالقُنُوعِ كَمَا تَنْتَقِمُ مِنْ عَدُوِّكَ بِالقَصَاصِ.

Fight against your greed, which leads you to the unlawful and destroys your belief, by means of your contentment with Allah's sustenance, as you take revenge from your (enemy by retaliation.(۶

The teachings of the infallible Imams (as) signify that greed and avarice does not increase lawful sustenance and wealth, but



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Mishkat al-Anwar: ۳۴, Al-Fasl Al-Sabi'; Mizan al-Hikmah: ۵/ ۲۰۹۰, Al-Riza, tradition - ۱ .۷۲۹۵

.Bihar al-Anwar: ۶۶/۳۷۳, Bab ۳۸, tradition ۱۹ -۲

.Khisal: ۱/ ۱۶۹, tradition ۱۲۲; Mizan al-Hikmah: ۵/ ۲۰۹۲, Al-Riza, tradition ۷۳۱۲ -۳

Bihar al-Anwar: ۶۸/ ۱۳۹, Bab ۶۳, tradition ۲۷; Mizan al-°ikmah: ۵/ ۲۰۹۲, Al-Riza, - ۴ .tradition ۷۳۱۵

.Bihar al-Anwar: ۷۵/ ۲۰۱, Bab ۲۳, tradition ۳۴ -۵

.Ghurar Al-Hikam: ۳۹۱, tradition ۸۹۸۱ -۶

it rather leads to unlawful acts that weaken belief, destroy moral principles, and disgraces humans. On the other hand, contentment with lawful sustenance and predestined life, is an infinite treasure and a guarantee for human world and Hereafter. The Messenger of Allah (S) sates:

خِيَارُ أُمَّتِى القَانِعُ، وَشِرَارُهُمُ الطَّامِعُ.

The good people of my nation are the content ones, and the bad ones are greedy.(١)

Imam al-Baqir (as) said: "'Ali (as) ate the most inferior type of date that was sold and then drank water. Then he struck his belly and said:

مَنْ أدْخَلَهُ بَطْنُهُ النَّارَ فَأبْعَدَهُ اللهُ.

'One whose stomach drags him to the Hell is away from Allah's Mercy.'

And then recited a poem denoting that one who fulfills his lust would be defamed."(٢)

Imam al-Baqir and Imam Sadiq (as) stated:

مَنْ قَنِعَ بِمَا رَزَقَهُ اللهُ فَهُوَ مِنْ أغْنَى النَّاسِ.

One who is satisfied with his portion of Allah's sustenance is the most needless of people.(٣)

Imam Sadiq (as) also stated:

إقْنَعْ بِمَا قَسَمَ اللهُ لَکَ وَلاَ تَنْظُرْ إلَى مَا عِنْدَ غَيْرِکَ، وَلاَ تَتَمَنَّ مَا لَسْتَ نَائِلَهُ، فَإنَّهُ مَنْ قَنِعَ شَبِعَ، وَمَنْ لَمْ يَقْنَعْ لَمْ يَشْبَعْ، وَخُذْ حَظَّکَ مِنْ آخِرَتِکَ.

Be content with what Allah has set as your sustenance and do not look at others'. Do not greed people's wealth and do not wish what you cannot gain. Undoubtedly, one who is content is satisfied and gets reward in the Hereafter. And the discontent did not satisfy.(٤)

Imam 'Ali (as) stated:

كَيْفَ يَسْتَطِيعُ عَلَى صَلاحِ نَفْسِهِ مَنْ لاَ يَقْنَعُ بِالقَلِيلِ؟

Whoever is not content with his narrow sustenance and with trivial possessions

p: ۱۶۸

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۱- Kanz Al-Ommal: ۷۰۹۵; Mizan al-Hikmah: ۱۰/ ۵۰۵۴, Al-Qina'at, tradition ۱۷۱۴۱.

۲- Kanz Al-'Ommal: ۸۷۴۱; Mizan al-Hikmah: ۱۰/ ۵۰۵۴, Al-Qina'at, tradition ۱۷۱۴۳.

۳- Al-Kafi: ۲/ ۱۳۹, Bab Al-Qina'at, tradition ۹.

۴- Al-Kafi: ۸/ ۲۴۳, tradition ۳۳۷.

(is not able to discipline himself.(١

### Modesty

Modesty is a great moral virtue that helps humans reach spiritual positions. It is so great a trait that Amir Al-Mo'minin asks it from Allah in the Kumayl supplication. If one applies it to all his deeds, he can obtain goodness in this world and the Hereafter, be .safe from Allah's chastisement, and reach His nearness

Modesty should be considered in two aspects; one is before Allah and the other is .before the people

Being modest before Allah is to accept all His orders regarding worldly and heavenly issues wholeheartedly which are stated in the Qur'an, Prophet's tradition, and Imams' .speech. Then these orders should be applied to real life expereinces

Modesty before the people is not boasting about one's self to his Muslim brothers and consider oneself superior to them. Modesty is chastening no one, respecting and .helping anyone, and forgiving others' mistakes

### Modesty in Qur'an

The holy Qur'an not only invites everyone to be modest before Allah, but also asks all .the Muslims to be modest before other believers

The holy Qur'an even asks the Prophet (S), whose position is greater than all the :humans and jinns, to be modest before the believers

وَاخْفِضْ جَنَاحَکَ لِلْمُؤْمِنِينَ.

(but lower thy wing (in gentleness) to the Believers. (١٥:٨٨ ...

تِلْكَ الدَّارُ الآخِرَةُ نَجْعَلُهَا لِلَّذِينَ لاَ يُرِيدُونَ عُلُوًّا فِی الأَرْضِ وَلاَ فَسَادًا وَالْعَاقِبَةُ لِلْمُتَّقِينَ.

That House of the Hereafter We shall give to those who intend not high-handedness (or mischief on earth: and the End is (best) for the righteous. (٢٨:٨٣

The holy Qur'an clearly stipulates that the Almighty

p: ۱۶۹

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.Ghurar al-Hikam: ۲۳۸, tradition ۴۸۰۶ -۱

.does not favor the arrogant, and that such people are placed in the Inferno

إِنَّهُ لاَ يُحِبُّ الْمُسْتَكْبِرِينَ.

(Verily He loveth not the arrogant. (١۶:٢٣

أَلَيْسَ فِی جَهَنَّمَ مَثْوًی لِلْمُتَكَبِّرِينَ.

(Is there not in Hell as abode for the Haughty? (٣٩:۶٠

**Modesty in Traditions**

:It is narrated from the Messenger of Allah (S) who said

مَا لِی لاَ أرَی عَلَيْكُمْ حَلاوَةَ العِبَادَةِ؟... التَّوَاضُعَ.

How come I don't see the sweetness of worship in you?" "What is the sweetness of" (worship?" he was asked. The Prophet (S) replied: Modesty!(١

Amir al-Mu'minin, Imam 'Ali (as), after pointing out the modesty of previous believers :before Allah and other Muslims, advises people

وَلَكِنَّهُ سُبْحَانَهُ كَرَّهَ إلَيْهِمُ التَّكَابُرَ وَرَضِیَ لَهُمُ التَّوَاضُعَ، فَألْصَقُوا بِالأرْضِ خُدُودَهُمْ وَعَفَّرُوا فِی التُّرَابِ وُجُوهَهُمْ وَخَفَضُوا أجْنِحَتَهُمْ لِلمُؤْمِنِينَ.

The Almighty made them disfavor pride, and favored modesty for them. So they touched the earth with their faces for showing service to Allah, and showed respect (and modesty to all the Muslims.(٢

:He also stated

عَلَيْكَ بِالتَّوَاضُعِ، فَإنَّهُ مِنْ أعْظَمِ العِبَادَةِ.

(Befriend modesty, since it is a great worship.(٣

:Imam Sadiq (as) said about the amount of modesty

التَّوَاضُعُ أنْ تَرْضَی مِنَ المَجْلِسِ بِدُونِ شَرَفِكَ وَأنْ تُسَلِّمَ عَلَی مَنْ لاَقَيْتَ وَأنْ تَتْرُكَ المِرَاءَ وَإنْ كُنْتَ مُحِقّاً؛ وَرَأسُ الخَيْرِ

التَّوَاضُعُ.

Modesty is contentment with your seating position which may not be according to your position, that you say hello to everyone you see, that you avoid arguments in discussions even if you are right. Modesty is the core of every goodness.(4)

Prophet Muhammad (S) said:

إنَّ أفْضَلَ النَّاسِ عَبْداً مَنْ تَوَاضَعَ عَنْ رِفْعَهٍ.

Surely the best people in worship are those who are the most modest

p: ۱۷۰

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1- Majmu'yi Wurram: ۱/ ۲۰۱, Bayan Fazilat Al-Tawazu'; Mizan al-Hikmah: ۱۴/ ۶۸۴۶, Al-Tawazu', tradition ۲۱۸۲۵.

2- Nahj Al-Balagha: Sermon ۱۹۲, wa min khutbat lahu tussama Al-qasi'a.

3- Bihar al-Anwar: ۷۲/۱۱۹, Bab ۵۱, tradition ۵.

4- Bihar al-Anwar: ۷۲/ ۱۲۳, Bab ۵۱, tradition ۲۰.

ones and are in the highest positions.(١)

He also stated:

إنَّ التَّوَاضُعَ يَزِيدُ صَاحِبَهُ رِفْعَةً؛ فَتَوَاضَعُوا يَرْفَعْكُمُ اللهُ.

Modesty raises human position. So be modest, so that Allah would make you dignified.(٢)

Scholars of ethics have considered arrogance as extravagance, contempt before everyone as waste, and modesty as a Golden Mine, which is but a humane attribute.

It is narrated from the infallible Imams that modesty before Allah is worshipping Him wholeheartedly, associating with people justly, and equaling oneself to others in terms of human rights.

### The Modesty of the Messenger of Allah

The great Prophet of Islam (S) united with the poor and the needy with humility. He greeted everyone, even the children, sat on the ground, befriended people in the streets and bazaars, and asked them about their lives. He rode a regular roadster, milked the sheep, washed his clothes, ate with his servants, and lived ordinarily among other people.

### The Modesty of Imam 'Ali

Amir al-Mu'minin (as) lived an ordinary life, too. Ibn Abbas says: One day I went to Imam 'Ali (as) and saw him patching his shoe. I told him: "This shoe does not worth pitching." Imam (as) stated:

وَاللهِ، لَهِيَ أَحَبُّ إلَيَّ مِنْ إمْرَتِكُمْ، إلَّا أنْ أُقِيمَ حَقّاً أوْ أدْفَعَ بَاطِلاً.

By Allah that this shoe is dearer to me than your world, if I take power in it and trample some rights. If I ever have a government, I like to establish the truth and demolish any untruth via it.

Ibn Abbas continues: "Imam 'Ali (as) patched his clothes himself and rode an ordinary

(roadster.”(۳

## The Modesty of Prophet Solomon

Prophet Solomon (as) was granted with such splendor and greatness that



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.Bihar al-Anwar: ۷۴/ ۱۸۱, Bab ۸, tradition ۱۵ -۱

Al-Kafi: ۲/ ۱۲۱, Bab Al-Tawazu’, tradition ۱; Mizan al-Hikmah: ۱۴/ ۶۸۵۶, Al-Tawazu’, -۲ .tradition ۲۱۸۷۲

.Tazkiri-yi Ibn Jowzi: ۶۷ -۳

no one else in this regard was his counterpart on earth, but he was so modest and .just that even a weak ant could judge his behavior and take its right from him

One day an ant was moving on Solomon' hand when he took the ant and put it down on the ground. He did not think the ant might object to this. However, the enormity of his modesty even dared the ant to speak before him: "What are you proud of? Why are you such an arrogant person? Don't you know I am a servant of Allah just as you are? Are we different from each other in terms of His worship that you have behave towards me in this way?" Solomon was deeply affected by the ant's frankness. He got anxious about Allah's judgment on the Day of Resurrection and thus fainted. When he was sober again he called the ant. But Solomon didn't mean to punish the ant for its frank criticizing. He was a divine man of prophethood and was adorned with all ethical goodness and humane perfection. He was actually happy with the ant's initiative, because it showed that everyone in his kingdom was free to voice their opinions and oppose. He asked the ant: "What made you oppose me so frankly?" The ant said: "My body is very fragile, so when you took me and dropped me on the ground, pain ran :through my entire body and this made me oppose you." Solomon said

I apologize for bothering your body. I didn't do it on purpose, though, so please" forgive me!"

When Solomon, a powerful king and a divine prophet, behaves even a little imperfectly he gets sad and apologizes a weak ant. The ant told Solomon: "I forgive you, provided that your longing for this world is not for mere enjoyment but you desire wealth for helping your people and not wasting it and to support any deprived person who seeks help from you."

Solomon whose heart was full of mercy and compassion toward those inferior to him, accepted the terms stipulated by the ant, so the ant forgave him.(١)

اللَّهُمَّ وَأَسْأَلُکَ سُؤَالَ مَنِ اشْتَدَّتْ فَاقَتُهُ

O Allah! I ask You with the asking of one whose indigence in extreme.

#### Allah; the True Owner

When reading this part of the supplication, the supplicant should observe two facts, based on the Qur'anic verses and the traditions. The first fact is that there is no Owner and no Absolute Sufficient, except Allah. The second one is that the essence of humans and all other creatures' is based on need and dependence

It is He, who established the world independently and created all kinds of creatures in it with their needs, placing them in their appropriate positions. He is the One who created His creatures, out of Mercy and none of them can oppose Him but surrender to His supreme Power. He can annihilate all His creatures at once, just as He had created them before. His Mercy is so expanded that everyone needs it and



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١- Qisas Al-'Anbia' Tha'labi: ٢٨٨.

.should be hopeful of it

While the obvious needs of the creatures are on one hand, the continuation of Allah's Compassion in all ages and conditions are on the other, which are clear arguments for Allah's Independence. He is the Creator, the Owner, the Provider, the Generous, the Forgiver, the Shaper, and the Merciful and has no partner.

Those who are engaged in and satisfied with worldly position and wealth are unaware of their need and dependence to Allah. They feel independent that is in fact the result of their ignorance. It also takes them away and deprives them of supplicating to the Almighty for beseeching their needs. In fact, their life is unfortunate and devoid of divine blessings, like the savages and the beasts.

The Holy Qur'an states about the Absolute Independent:

وَلِلَّهِ مُلْكُ السَّمَاوَاتِ وَالأَرْضِ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

To Allah belongeth the dominion of the heavens and the earth; and Allah hath power over all things. (٣:١٨٩)

وَلِلَّهِ مُلْكُ السَّمَاوَاتِ وَالأَرْضِ وَمَا بَيْنَهُمَا وَإِلَيْهِ الْمَصِيرُ.

Allah's is the Sovereignty of the heavens and the earth and all that is between them, and unto Him is the final goal of all. (٥:١٨)

لَهُ مُلْكُ السَّمَاوَاتِ وَالأَرْضِ، يُحْيِ وَيُمِيتُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

To Him belongs the dominion of the heavens and the earth; it is He Who gives life and Death; and He has Power over all things. (٥٧:٢)

وَلِلَّهِ مُلْكُ السَّمَاوَاتِ وَالأَرْضِ، يَغْفِرُ لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ.

Allah's is the dominion of the heavens and the earth; He forgives anyone He likes and chastises anyone

(He like. (۴۸:۱۴

يَا أَيُّهَا النَّاسُ! أَنْتُمْ الْفُقَرَاءُ إِلَى اللَّهِ، وَاللَّهُ هُوَ الْغَنِيُّ الْحَمِيدُ.

(O people! All of you are dependent upon Allah, and only He is the Needless. (۳۵:۱۵

Is human essence anything but need and poverty? What power does he have in continuing life, quitting it, gaining advantages, or preventing disadvantages? Allah has created him and granted him continuity in life. He grants him advantages and removes disadvantages from him. So why shouldn't he go to his Lord and ?wholeheartedly call for help on a Friday night

The most beautiful and beneficial state of a human is the state of praying in which he .requests from Allah, the Needless

وَأَنزَلَ بِكَ عِنْدَ الشَّدَائِدِ حَاجَتَهُ

.O Allah! I ask You with the asking of one who has stated to You in difficulties his need

The Merciful obviously knows all about His servant's needs and wants, and is aware of his difficulties, and can very fulfil or remove them. But He wishes for His servant (based on the Qur'anic verses,) to state his needs, pray to Him, and worship Him, so that Allah solves his problems and difficulties, eliminates calamities, and saves him from misfortunes. Then He would fulfill His servant's demand, out of Mercy, loading .him with His blessings

It is Allah's desire for his servant to state his needs which is in fact a form of worship and obedience to Him. Isn't it the case that Allah has ordered His servants to pray and ?has guaranteed fulfilling it

Praying, supplicating, and stating the wants are not only

.one form of worshipping and obeying Allah but are, in fact, the core of worship

Allah does not wish His servant to turn to sources other than Him, in case of difficulties and calamities in order ask his needs from them, or request the solution of his .problem

In a Divine tradition, narrated in various lofty books, important issues and valuable :facts are stated in this regard

أَيأمُلُ عَبْدِی فِی الشَّدَائِدِ غَيْرِی؟ وَالشَّدَائِدُ بِيَدِی، وَيَرْجُو سِوَایَ؟ وَأنَا الغَنِیُّ الجَوَادُ، وَأبْوَابُ الحَوَائِجِ عِنْدِی، وَبِيَدِی مَفَاتِيحُهَا وَهِیَ مُغْلَقَهٌ؛ فَمَا لِی أرَی عَبْدِی مُعْرِضاً عَنِّی وَقَدْ أعْطَيْتُهُ بِجُودِی وَكَرِمِی مَا لَمْ يَسْألْنِی؛ فَأعْرَضَ عَنِّی وَسَألَ فِی حَوَائِجِهِ غَيْرِی، وَأنَا اللهُ لاَ إلَهَ إلاَّ أنَا؛ أبْتَدِئُ بِالعَطِيَّهِ مِنْ غَيْرِ مَسْألَهٍ؛ أَفَأُسْئَلُ فَلا أجُودُ؟ ألَيْسَ الجُودُ وَالكَرَمُ لِی؟ ألَيْسَ الدُّنْيَا وَالآخِرَهُ بِيَدِی؟ فَلَوْ أنَّ كُلَّ أهْلِ السَّمَاوَاتِ وَالأرْضِ سَألَنِی مِثْلَ السَّمَاوَاتِ وَالأرْضِ وَأعْطَيْتُهُ مَا نَقَصَ ذَلِكَ مِنْ مُلْكِی جَنَاحَ بَعُوضَهٍ! فَيَا بُؤساً لِمَنْ أعْرَضَ عَنِّی وَسَألَ فِی حَوَائِجِهِ وَشَدَائِدِهِ غَيْرِی!

Is My servant hopeful of those other than Me, when facing difficulties to resolve them for him, while eliminating all the problems is in My Hands? Is My servant hopeful of others but Me, to fulfill his needs and wants and save him from poverty, while the Generous and the Beneficent is Me and accomplishing all the exigencies is in My ?Power and Mercy

Why is it that I see My servant ignorant of Me, while I have always granted him everything he wanted, out of Mercy? Why has he turned from Me and referred to others now when he

?is so much in need

I am the Deity except Whom there is no other deity. I grant without demand, Would I !?not grant if I am demanded

Is the vast ocean of Mercy and Generosity not from Me? Are the world and the Hereafter not in My Hands?!x

If all the beings in the heavens and the earth ask Me to grant them demand as big as all the heavens and the earth, My Kingdom would not be reduced even to the extent of a fly. Woe to the one who turns attention from Me, demanding his needs from (those except Me!(١

وَعَظُمَ فِيمَا عِنْدَكَ رَغْبَتُهُ

O Allah, I ask You with the asking of one whose craving for what is with You has .become intense

Amir al-Mu'minin, Imam 'Ali (as) was completely aware of what is with Allah. It was based on this awareness that when supplicating, he put his face to the ground and .stated humbly: My craving of what is with You is intense

What is with Allah which every deserved servant of Him can benefit from, would take more than human life as well as hundreds of volumes of books to be explained, and still not a drop of Allah's vast sea of Mercy would described. Here we give a brief .account of what is with the Almighty, so that it adds to our enthusiasm for reaching it

## Allah's Rewards for the Servant's Deeds

The Compassionate Allah, out of Mercy, has invited all His servants to perform obligatory deeds, such as praying, fasting, Hajj, Jihad, almsgiving, charity, serving ,people



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.Anis al-Layl: ١٩۶ -١

observing people's rights, and avoiding engagement in wrongdoing. He has necessitated for Himself rewarding the servants for their deeds. Allah has declared in :the Holy Qur'an

وَالَّذِينَ يُمَسِّكُونَ بِالْكِتَابِ وَأَقَامُوا الصَّلاةَ إِنَّا لاَ نُضِيعُ أَجْرَ الْمُصْلِحِينَ.

And as for those who hold fast by the Book and keep up prayer, surely We do not (waste the reward of the right doers. (٧:١٧٠

إِنَّ اللَّهَ لاَ يُضِيعُ أَجْرَ الْمُحْسِنِينَ.

(Surely, Allah does not waste the reward of the doers of good. (٩:١٢٠

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ، إِنَّا لاَ نُضِيعُ أَجْرَ مَنْ أَحْسَنَ عَمَلاً.

Surely, as for those who believe and do good, We do not waste the reward of him who (does a good work. (١٨:٣٠

The Merciful Allah has stated some kinds of rewards for His believing servants in His Qur'an: ١. Lofty reward, ٢. Bountiful reward, ٣. Grateful reward, ۴. Great reward, and ۵. .Twice the reward

لِلَّذِينَ أَحْسَنُوا مِنْهُمْ وَاتَّقَوْا أَجْرٌ عَظِيمٌ.

Those among them who do good to others and guard against evil shall have a great (reward. (٣:١٧٢

إِنَّ الْمُصَّدِّقِينَ وَالْمُصَّدِّقَاتِ وَأَقْرَضُوا اللَّهَ قَرْضًا حَسَنًا يُضَاعَفُ لَهُمْ وَلَهُمْ أَجْرٌ كَرِيمٌ.

Surely the charitable men and the charitable women and those who set apart for Allah a goodly portion, it shall be doubled for them and they shall have a noble reward. ((۵٧:١٨

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ.

Those who believe and do good, they shall surely have a reward never to be cut off. ((۴١:٨

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ.

As for those who believe and do good, they shall have forgiveness

p: ۱۷۸

(and a great reward. (٣٥:٧

أُوْلَئِکَ يُؤْتَوْنَ أَجْرَهُمْ مَرَّتَيْنِ بِمَا صَبَرُوا وَيَدْرَءُونَ بِالْحَسَنَهِ السَّيِّئَهَ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ.

These shall be granted their reward twice, because they are steadfast and they repel (their evil with good and spent out of what We have given them. (٢٨:٥۴

The rewards of those who believe and do good deeds are permanent and everlasting and only Allah is capable of granting them. The traditions have mentioned parts of Allah's rewards. Some of these traditions, which are in fact explanations of Qur'anic :verses are presented here. Imam 'Ali (as) has stated

ثَوَابُ عَمَلِكُمْ أفْضَلُ مِنْ عَمَلِكُمْ.

(The rewards of your good deeds are superior to the deeds themselves.(١

ثَوَابُ الصَّبْرِ أعْلَى الثَّوَابِ.

The greatest reward is the reward for patience (over obedience, calamities and (wrongdoing).(٢

إنَّ أعْظَمَ المَثُوبَهِ مَثُوبَهُ الإنْصَافِ.

(In fact the greatest reward is for fairness.(٣

ثَوَابُ الجِهَادِ أعْظَمُ الثَّوَابِ.

(The reward for Jihad is the greatest reward.(۴

:Imam al-Baqir (as) stated

النَّائِمُ بِمَكَّهَ كَالمُجْتَهِدِ فِى البُلْدَانِ، وَالسَّاجِدُ بِمَكَّهَ كَالمُتَشَحِّطِ بِدَمِهِ فِى سَبِيلِ اللهِ، وَمَنْ خَلَّفَ حَاجّاً فِى أهْلِهِ كَانَ لَـهُ كَأجْرِهِ حَتَّى كَأنَّهُ يَسْتَلِمُ الحَجَرَ.

The pilgrim who spends a night in Mecca is like one who is attempting in various cities. One who prostrates in Mecca is like martyr in Allah's way. One who looks after the pilgrim's family in his absence has an equal reward as the pilgrim, and it is as if he has

.(touched al-Hajar al-Aswad (the Black Stone

:The Prophet of Islam (S) stated

رِبَاطُ يَوْمٍ فِى سَبِيلِ اللهِ خَيْرٌ مِنَ الدُّنْيا وَمَا عَلَيْهَا.

Fighting in Allah’s cause for a single day is preferred to



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Tafsir Exegesis Mo’in: ۲۹۹ -۱

.Ghurar al-Hikam: ۲۸۱, Fazilat Al-Sabr…, tradition ۶۲۴۰; Tafsir Mu’in: ۲۹۹ -۲

.Ghurar al-Hikam: ۳۹۴, Al-Insaf wa Madha…, tradition ۹۱۰۶; Mu’in Tafsir: ۲۹۹ -۳

.Ghurar al-Hikam: ۳۳۳, Al-Fasl Al-Thalith fi Al-Jihad…, tradition ۷۶۶۳; Mu’in Tafsir: ۲۹۹ -۴

the whole world and what is inside it.[1]

Prophet Muhammad (S) also stated:

حَرَسُ لَيْلَهٍ فِی سَبِيلِ اللهِ عَزَّ وَجَلَّ أَفْضَلُ مِنْ أَلْفِ لَيْلَهٍ يُقَامُ لَيْلُهَا وَيُصَامُ نَهَارُهَا.

One night of guarding Allah's cause is better than a thousand nights of worshipping and days of fasting.[2]

إنَّ العَبْدَ إذَا تَخَلَّى بِسَيِّدِهِ فِی جَوْفِ اللَّيْلِ المُظْلِمِ وَنَاجَاهُ، أَثْبَتَ اللهُ النُّورَ فِی قَلْبِهِ.

When a servant speaks to his Lord in the darkness of night Allah would maintain a permanent light in his heart.[3]

Imam 'Ali (as) said:

قِيَامُ اللَّيْلِ مَصَحَّه البَدَنِ وَرِضَا الرَّبِّ وَتَمَسُّکٌ بِأَخْلَاقِ النَّبِيِّينَ وَتَعَرُّضٌ لِرَحْمَتِهِ.

Worshipping Allah at night brings healing to the body, Allah's pleasure and the habits of the prophets' servant.[4]

The Messenger of Allah (S) stated:

إنَّ العَبْدَ لَيُؤمَرُ بِهِ إلَى النَّارِ يَوْمَ القِيَامَهِ فَيُسْحَبُ؛ فَيَقُولُ المُؤمِنُونَ وَالمُؤمِنَاتُ: يَا رَبِّ، هَذا الَّذِی کَانَ يَدْعُو لَنَا، فَشَفِّعْنَا فِيهِ. فَيُشَفِّعُهُمُ اللهُ فَيَنْجُو.

On the Day of Resurrection, Allah orders to take a servant to Hell. The believer men and women say: 'O Lord! This person always prayed for us, so accept our intercession for him! So Allah accepts their intercession about him and he is saved.'[5]

The Messenger of Allah (S) said:

ألَا مَنْ تَعَلَّمَ القُرْآنَ وَعَلَّمَهُ وَعَمِلَ بِمَا فِيهِ فَأَنَا لَهُ سَائِقٌ إلَى الجَنَّهِ وَدَلِيلٌ إلَيْها.

Beware that everyone who learns Qur'an and teaches it to others and practices its rules I would bring and guide him to the Paradise.[6]

## Paradise

One of the realities from Allah is Paradise, for which the believers and good doers are enthusiastic. The Merciful Allah has invited all His servants to this permanent abode. He has

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١- Tafsir Mu'in: ١٩٣.

٢- Ibid.

٣- ٢ Mustadrak al-Wasa'il: ۵/ ٢٠٧, Bab ٢٨, tradition ۵٧٠٨; Tafsir Mu'in: ۴۵٩.

۴- ٣ Wasa'il Al-Shi'ah: ٨/ ١۵٠, Bab ٣٩, tradition ١٠٢٧۵.

۵- ۴ Al-Kafi: ٢/ ۵٠٧, Bab Al-Du'a' Lil Ikhwan..., tradition ۵; Rawzat Al-Wa'izin: ٢/ ٣٢٧.

۶- Tafsir Mu'in: ۴٩۶.

stated belief, piety, good deeds, and observing lawful and avoiding unlawful deeds for reaching it.

وَسَارِعُوا إِلَى مَغْفِرَةٍ مِنْ رَبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَاوَاتُ وَالأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ.

And hasten to forgiveness from your Lord; and a Garden, the extensiveness of which is as the heavens and the earth; it is prepared for those who guard against evil. (۳:۱۳۳)

سَابِقُوا إِلَى مَغْفِرَةٍ مِنْ رَبِّكُمْ وَجَنَّةٍ عَرْضُهَا كَعَرْضِ السَّمَاءِ وَالأَرْضِ أُعِدَّتْ لِلَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ، ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ، وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ.

And hasten to forgiveness from your Lord; and a Garden, the extensiveness of which is as the heavens and the earth; it is prepared for those who believe in Allah and His apostles, that is the grace of Allah. (۵۷:۲۱)

Based on the Qur'anic verses and the traditions of the Prophet and his Household (as), paradise is the reward for belief, good deeds, piety, and avoiding unlawful acts. On the other hand, one who is away from these facts and is polluted with disbelief and other sins, does not deserve to enter paradise and would rather be placed in Hell and deprived of Allah's Mercy and countenance.

وَمَنْ عَمِلَ صَالِحًا مِنْ ذَكَرٍ أَوْ أُنْثَى وَهُوَ مُؤْمِنٌ فَأُوْلَئِكَ يَدْخُلُونَ الْجَنَّةَ يُرْزَقُونَ فِيهَا بِغَيْرِ حِسَابٍ.

Whoever does good, whether male or female, and he is a believer, he shall enter the Garden, in which he shall be given sustenance. (۴۰:۴۰)

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ، يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنْ الْمُنكَرِ وَيُقِيمُونَ الصَّلاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ، أُوْلَئِكَ سَيَرْحَمُهُمْ اللَّهُ، إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ. وَعَدَ اللَّهُ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ

جَنَّاتٍ تَجْرِی مِنْ تَحْتِهَا الأَنْهَارُ خَالِدِینَ فِیهَا وَمَسَاکِنَ طَیِّبَهً فِی جَنَّاتِ عَدْنٍ وَرِضْوَانٌ مِنَ اللَّهِ أَکْبَرُ، ذَلِکَ هُوَ الْفَوْزُ الْعَظِیمُ.

And as for the believing men and the believing women, they are guardians of each other; they enjoin good and forbid evil and keep up prayer and pay the poor rate, and obey Allah and His Apostle; Allah will show Mercy to these; Surely Allah is Mighty, Wise. Allah has promised to the believing men and the believing women gardens, beneath which rivers flow, to abide in them, and goodly dwelling in gardens of perpetual abode; and best of all is Allah's goodly pleasure- that is the grand (achievement. (۹:۷۱-۷۲

:Imam Al-Sajjad (as) stated

إعْلَمُوا أَنَّهُ مَنِ اشْـتَاقَ إلَی الجَنَّهِ سَارَعَ إلَی الحَسَنَاتِ وَسَلاَ عَنِ الشَّهَوَاتِ، وَمَنْ أشْفَقَ مِنَ النَّارِ بَادَرَ بِالتَّوْبَهِ إلَی اللهِ مِنْ ذُنُوبِهِ وَرَاجَعَ عَنِ المَحَارِمِ.

One, who is eager to come into paradise, rushes to goodness and forgets lusts. And one, who is afraid of the Hell, rushes to Allah via repentance and avoids the (unlawful.(۱

:Imam 'Ali (as) said

ثَمَنُ الجَنَّهِ العَمَلُ الصَّالِحُ.

(The cost of the paradise is good deeds.(۲

:The fifth infallible Imam, Imam al-Baqir (as) has stated

عَشْرٌ مَنْ لَقِیَ اللهَ عَزَّ وَجَلَّ بِهِنَّ دَخَلَ الجَنَّهَ: شَهَادَهُ أنْ لاَ إلَهَ إلاَّ اللهُ وَأنَّ مُحَمَّداً رَسُولُ اللهِ، وَالإقْرَارُ بِمَا جَاءَ مِنْ عِنْدِ اللهِ، وَإقَامُ الصَّلاَهِ، وَإیتَاءُ الزَّکَاهِ، وَصَوْمُ شَهْرِ رَمَضَانَ، وَحِجُّ البَیْتِ، وَالوِلاَیَهُ لأوْلِیَاءِ اللهِ، وَالبَراءَهُ مِنْ أعْدَاءِ اللهِ، وَاجْتِنَابُ کُلِّ مُسْکِرٍ.

There are ten things with which anyone who meets Allah would enter paradise; ,testifying that there is no deity but Allah



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.Bihar Al-Anwar: ۷۵/ ۱۳۹, Bab ۲۱, tradition ۳ -۱

.Ghurar al-Hikam: ۱۵۴, tradition ۲۸۷۶; Mizan al-Hikmah: ۲/ ۷۹۴, Al-Janna, tradition ۲۵۳۸ -۲

that Muhammad is His Prophet, and that he has brought Qur'an from Allah, establishing prayers, paying zakat, fasting in Ramadan, Hajj, befriending Allah's friends, hating His enemies, and avoiding anything intoxicant.(١)

#### Allah's Mercy

The holy Qur'an and the traditions have extensively mentioned Allah's Mercy toward His servants, inviting everyone to obtain this Mercy by resorting to belief, good deeds, piety, charity, and repentance from sins.

فَأَمَّا الَّذِينَ آمَنُوا بِاللَّهِ وَاعْتَصَمُوا بِهِ فَسَيُدْخِلُهُمْ فِى رَحْمَهٍ مِنْهُ.

As for those who believe in Allah and hold fast by Him, He will cause them to enter into His Mercy. (۴:۱۷۵)

وَإِذَا جَاءَکَ الَّذِينَ يُؤْمِنُونَ بِآيَاتِنَا فَقُلْ سَلامٌ عَلَيْكُمْ كَتَبَ رَبُّكُمْ عَلَى نَفْسِهِ الرَّحْمَهَ.

And when those who believe in Our signs come to you, say: Peace be on you, your Lord is the lord of All-encompassing Mercy. (۶:۵۴)

وَرَحْمَتِى وَسِعَتْ كُلَّ شَيْءٍ.

And My Mercy encompasses all things. (۷:۱۵۶)

إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ.

Surely, Allah is Forgiving, Merciful. (۲:۱۷۳)

فَقُلْ رَبُّكُمْ ذُو رَحْمَهٍ وَاسِعَهٍ.

Say: Your Lord is the Lord of All-encompassing mercy. (۶:۱۴۷)

For obtaining Allah's Mercy, one should certainly observe some matters. Imam al-Baqir (as) said:

تَعَرَّضْ لِلرَّحْمَهِ وَعَفْوِ اللهِ بِحُسْنِ الْمُرَاجَعَهِ، وَاسْتَعِنْ عَلَى حُسْنِ الْمُرَاجَعَهِ بِخَالِصِ الدُّعَاءِ وَالْمُنَاجَاهِ فِى الظُّلَمِ.

Obtain Allah's Mercy and Forgiveness by returning to Him, and for realizing your

(return get help from sincere praying in the middle of night.(٢

Someone told the Prophet of Islam (S): “I would like to get subjected to Allah’s Mercy.”
:The Prophet (S) said

إرْحَمْ نَفْسَکَ وَارْحَمْ خَلْقَ اللهِ یَرْحَمْکَ اللهُ.

(Have mercy on yourself and other people, so that Allah would have mercy on you.(٣

For a better understanding



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١- Khisal: ٢/ ۴٣٢, tradition ١۶; Mizan al-Hikmah: ٢/ ٧٩۶, Al-Janna, tradition ٢۵۴٨.
٢- Bihar al-Anwar: ٧۵/ ١۶٢, Bab ٢٢, tradition ١.
٣- Kanz Al-Ummal: ۴۴١۵۴; Mizan al-Hikmah: ۴/ ٢٠٠۴, Al-Rahma, tradition ٧٠٠۴.

of Allah’s Mercy, you can refer to the third chapter of the book, under the title Allah’s .Mercy

**Allah’s Forgiveness**

Forgiveness means pardoning for the wrongdoing in order to avoid the chastisement. The Almighty has set this fact for the regretful sinners, who wish to return to His :Kingdom, out of Mercy, and has admired Himself for this lofty attribute, stating

إِنَّ اللَّهَ كَانَ عَفُوًّا غَفُورًا.

(Surely Allah is Pardoning, Forgiving. (۴:۴۳

:Imam ‘Ali (as) said

أَمْرُهُ قَضَاءٌ وَحِكْمَةٌ، وَرِضَاهُ أَمَانٌ وَرَحْمَةٌ، يَقْضِى بِعِلْمٍ وَيَعْفُو بِحِلْمٍ.

Allah’s orders are obligatory and out of expedience and wisdom. His takes pleasure in Mercy and Forgiveness. He rules with knowledge and awareness and forgives (patiently.(۱

A Berduin told the Messenger of Allah: “O Prophet of Allah! Who would account for people’s deeds?” The Prophet (S) answered: “The Almighty would.” The Arab man said: “By the Lord of Kaaba then we would be saved.” The Prophet asked: “Why do you :think so?” He replied

لأَنَّ الكَرِيمَ إذَا قَدَرَ عَفا.

(The Generous would forgive if He gets Power.(۲

:Imam ‘Ali (as) stated

مَنْ تَنَزَّهَ عَنْ حُرُمَاتِ اللهِ سَارَعَ إلَيْهِ عَفْوُ اللهِ.

(Allah’s Forgiveness would rush to anyone who avoids what Allah has forbidden.(۳

Some facts that are only with Allah like reward, paradise, mercy and forgiveness have

.inspired the pious servants intensely with a great urge to reach for what is with Him

اللَّهُمَّ عَظُمَ سُلْطَانُکَ

.O Allah! Great is Your Kingdom

Allah's Kingdom is essential and real. Other sovereignties are conventional and temporary, but Allah's is permanent, unlimited, and endless. His Kingdom embraces hidden and apparent beings, as well as their apparent



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۱- ۱ ۱۶۰ .Nahj Al-Balagha: sermon

۲- ۲ ۹ /۱ :.Wurram Collection

۳- ۳ ۹۵ .Bihar al-Anwar: ۹۰ /۷۵, Bab ۱۶, tradition

and hidden characteristics. There is no kingdom but His Kingdom. All others are in .need and have nothing of their own

Allah's Argument and Proof is great and no one can compete with it. Wisdom, Prophethood, Qur’an, and Imamate are His proofs with which He would reason with all the beings on the Day of Resurrection, refusing their false excuses for committing .sins and avoiding good deeds

وَعَلاَ مَكَانُكَ

.O Allah! Lofty is Your Being

:The Holy God has rightly praised Himself in the Holy Qur’an as

لَيْسَ كَمِثْلِهِ شَىْءٌ.

(Nothing like a likeness of Him. (۴۲:۱۱

He is away from every fault and error. He owns all the perfect and magnificent attributes. His attributes are the same as His Essence, and His essence is the same as His attributes. The Glorious Names and Lofty Attributes only belong to Him. The establishment of all the beings is by means of His Guardianship, His Mercy, His Power, His Will, and His Knowledge. His Power is above all other powers; His Might is above everyone’s might. That is why His Being is Lofty and His Status is superior to .everything

وَخَفِىَ مَكْرُكَ

.O Allah! Your Contrivance is hidden

Contrivance means deceitfulness with regards to Allah's beings, which is used for deceiving others. Applying the word in this meaning to the Almighty Allah is not right, as it is the attribute of the incapable and unwise human, and incapability and ignorance is not part of the Holy Essence of Allah. His Holy Essence is wholly Knowledge, Might, Mercy, and Generosity. All the beings

.are in need of Him and He is the One Needless

Contrivance with regards to the Almighty Allah, means chastisement and punishment. .He would use it for those who deserve it, while they have no escape from it

Allah's chastisement for those who commit sins arrogantly and ignorantly are in different ways. One way is that it is gradual in which case as the ignorant sinner increases his wrongdoing, Allah adds to his blessings, so that the servant's ignorance would be enhanced by the increased blessings. As a result the sinner would forget repentance. Then suddenly chastisement befalls without the sinner's attention and awareness, entangling him, and avenging him. In fact, the sinner would face the .hidden contrivance

:(It is narrated from Imam Sadiq (as

إذَا أرَادَ اللهُ بِعَبْدٍ خَيْراً فَأذْنَبَ ذَنْباً أتْبَعَهُ بِنِعْمَةٍ وَيُذَكِّرُهُ الإسْتِغْفَارَ، وَإذَا أرَادَ بِعَبْدٍ شَرّاً فَأذْنَبَ ذَنْباً أتْبَعَهُ بِنِعْمَةٍ لِيُنْسِيَهُ الإسْتِغْفَارَ وَتَمَادَى بِهَا. وَهُوَ قَوْلُهُ: سَنَسْتَدْرِجُهُم مِّنْ حَيْثُ لاَ يَعْلَمُونَ.

In fact, sometimes Allah wills to give His servant blessings and goodness. That servant commits sins; Allah would give him blessings, and the servant becomes warned and repentant. Sometimes, on the other hand, He wills evil for a servant. Then He grants blessings to him after his wrongdoing, so the servant gets entertained by the blessing and hence more ignorant. He would thus forget repentance and his sins continue due to the blessings. This is the sense of Allah's saying: 'We draw them near (to destruction by degrees from whence they know not. (۴:۱۸۲)'(۱

وَظَهَرَ أَمْرُکَ

.O Allah! Your Command is manifest

Allah's



.Nafahat al-Layl: ۸۱ -۱

Command by which all the beings were created and were emerged in the world, is one of the first in its genesis. Another kind of Allah's Command is the religious one where the blessing of the Holy Qur’an was revealed to the Prophet's heart. Another manifestation of Allah's religious Command is His Rules about the lawfulness and unlawfulness of actions, which have been declared to all human beings by the .(Prophets, heavenly Books and Imams (as

وَغَلَبَ قَهْرُکَ وَجَرَتْ قُدْرَتُکَ

.Your Dominance is overwhelming; Your Power is ever-operating

.Allah's Dominance and Power was explained in detail at the beginning of the book

وَلا يُمْكِنُ الْفِرَارُ مِنْ حُكُومَتِكَ

.And escape from Your Domain is impossible

The Almighty Allah embraces everything and every being wholly and in its entirety; .nothing is outside His embracing Authority

All the beings have come to existence by His Will, so He has been present before other beings and they continue existence by His Mercy and blessings. He is with all the creatures, and finally they would all return to Him. Hence He would exist after all the ?beings. How can then the creatures escape from His Domain

An important valuable tradition reads: “Someone came to Imam Husayn (as) and said: :'I am a sinner, but cannot continue to be a sinner. So preach me!' Imam (as) stated

إفْعَلْ خَمْسَهَ أشْيَاءٍ وَأذْنِبْ مَا شِئْتَ: لَا تَأكُلْ مِنْ رِزْقِ اللهِ وَأذْنِبْ مَا شِئْتَ. أخْرُجْ مِنْ مَمْلَكَهِ اللهِ وَحُكْمِهِ وَأذْنِبْ مَا شِئْتَ. أطْلُبْ مَكَاناً لَا يَرَاکَ فِيهِ اللهُ وَأذْنِبْ مَا شِئْتَ. وإذَا جَاءَکَ مَلَکُ المَوْتِ فَادْفَعْهُ عَنْکَ وَأذْنِبْ

مَا شِئْتَ. وَإِنْ سَاقَکَ مَلائِکَهُ العَذَابِ إِلَی النَّارِ فَلا تَدْخُلْ فِیهَا وَأذْنِبْ مَا شِئْتَ.

Do five things and then commit any sin you want! First, don't eat Allah's sustenance' and commit sins. Second, Go outside the domain of Allah's Authority and commit sins. Third, go where Allah would not see you and commit sins. Fourth, when the death angel comes to you send him away and commit sins. Fifth, When the Hell angel wants (to throw you into the Hell, don't enter it and commit sins.'(۱

If man wants to escape from anything he should escape from his own ignorance and go toward knowledge, from unknown to the apparent, and escape from the creatures to the Creator, so that he would benefit from worldly and heavenly advantages, divine paradise, and permanent prosperity. Such an escape is, in fact, moving from wrongdoing to common sense, from the world to the Hereafter, from the Hell to the .Paradise, and at last from Satan to Allah

اللَّهُمَّ لا أَجِدُ لِذُنُوبِی غَافِرًا وَّلا لِقَبَائِحِی سَاتِرًا وَّلا لِشَیْءٍ مِّنْ عَمَلِیَ الْقَبِیحِ بِالْحَسَنِ مُبَدِّلاً غَیْرَکَ

O Allah! I find no forgiver of my sins, no concealer of my wicked acts, no transformer .of any of my wicked acts into good acts, but You

### The Forgiver of Sins

One of the attributes of the Compassionate Allah is Forgiveness. It means Allah would .pardon humans' sins, provided that they truly repent from their previous wrongdoing

The sinner should be hopeful of Allah's forgiveness Who would excuse his crimes if he .avoids sins and be adorned with righteous deeds

Hopelessness



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.Bihar al-Anwar: ۷۵/ ۱۲۶, Bab ۲۰, tradition ۷ -۱

of Allah's Forgiveness is a major sin, which is doomed to chastisement, and according :to the Holy Qur’an, equals disbelief

إِنَّهُ لا يَيْئَسُ مِنْ رَوْحِ اللَّهِ إِلاَّ الْقَوْمُ الكَافِرُونَ.

(Surely none despairs of Allah's Mercy except the unbelieving people. (١٢:٨٧

The Holy Qur’an declares to the sinners not to be desperate of Allah's Mercy, since .Allah would forgive all the sins

قُلْ يَا عِبَادِى الَّذِينَ أَسْرَفُوا عَلَى أَنْفُسِهِمْ لا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ.

Say: O my people who have been prodigal against yourselves, do not despair of God’s mercy; surely God forgives sins altogether; surely He is the All-forgiving, the All-(compassionate. (٣٩:٥٣

The Qur’anic verses like the ones below indicate that the Almighty would pardon the .wrongdoing of every sinner

إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ.

(Allah is All-forgiving, All-compassionate. (٢:١٧٣

فَمَنْ تَابَ مِنْ بَعْدِ ظُلْمِهِ وَأَصْلَحَ فَإِنَّ اللَّهَ يَتُوبُ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ.

But whoever repents after his wickedness and reforms himself, then surely Allah will (turn him mercifully; surely Allah is Forgiving, Merciful. (٥:٣٩

وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ.

(Be careful of your duty to Allah; surely Allah is Forgiving Merciful. (٨:٦٩

One who repents from his previous sins, avoids major sins after repentance, does not insist on committing minor sins, compensates his delayed obligatory deeds, and recompenses people's property that is due on him would get completely subjected to .Allah's Mercy and Forgiveness

:The Messenger of Allah (S) lists the signs of a real repentant as follows

أمَّا عَلاَمَهُ التَّائِبِ فَأرْبَعَهٌ: النَّصِيحَهُ للهِ فِی عَمَلِهِ، وَتَرْکُ البَاطِلِ، وَلُزُومُ الحَقِّ، وَالحِرْصُ عَلَی الخَیْرِ.

A repentant

servant of Allah has four signs; complete obedience of Allah in deeds and behaviors, leaving the untruth, sticking to the truth, and intense enthusiasm to do good.(۱)

Imam 'Ali (as) says:

مَا كَانَ اللهُ لِيَفْتَحَ عَلَى عَبْدٍ بَابَ الشُّكْرِ وَيُغْلِقَ عَنْهُ بَابَ الزِّيَادَهِ، ولاَ لِيَفْتَحَ عَلَى عَبْدٍ بَابَ الدُّعَاءِ وَيُغْلِقَ عَنْهُ بَابَ الإجَابَهِ، وَلاَ لِيَفْتَحَ لِعَبْدٍ بَابَ التَّوْبَهِ وَيُغْلِقَ عَنْهُ بَابَ المَغْفِرَهِ.

Allah is not to open up the doors of gratitude to His servant but close the doors of increased blessings. He is not to allow him to supplicate, but limit fulfillment of his supplication. And He does not intend to open the doors of repentance, but close the doors of His forgiveness.(۲)

### The Concealer of Wicked Acts

Among the important attributes of the Almighty Allah is concealing the wrongdoings of a servant who commits sins in private, who does not want anyone to know of his wicked acts.

The All-Merciful has called himself Sattar Al-'Uyub or the concealer of faults, so that His servants know that He would save their honor in case they commit a crime. However if a sinner becomes brash as to sin in public, saving his face before others would be meaningless.

It is narrated from the Messenger of Allah (S) who said:

مَنْ تَابَ تَابَ اللهُ عَلَيْهِ وَأُمِرَتْ جَوَارِحُهُ أنْ تَسْتُرَ عَلَيْهِ وَبِقَاعُ الأرْضِ أنْ تَكْتُمَ عَلَيْهِ وأُنْسِيَتِ الحَفَظَهُ مَا كَانَتْ تَكْتُبُ عَلَيْهِ.

One who repents Allah would accept his repentance and order his organs to cover sins from his sight. He would order the earth segments to make him neglect his sins, and makes the



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۱- Tuhaf Al-'Uqol: ۱۸; Mizan al-Hikmah: ۲/ ۶۳۸, Al-Tawba, tradition ۲۱۲۶.

۲- Nahj Al-Balagha: Hikmat ۴۳۵.

(Writers forget what they have written in that servant's letter of deeds.(1)

:Mu'awiyat Ibn Wahab quotes Imam Sadiq (as) as saying

إذَا تَابَ العَبْدُ تَوبَةً نَصُوحاً أحَبَّهُ اللهُ وَسَتَرَ عَلَيْهِ... يُنْسِى مَلَكَيْهِ مَا كَانَا يَكْتُبَانِ عَلَيْهِ، وَيُوحِى إلَى جَوارِحِهِ وَإلَى بِقَاعِ الأرْضِ أنْ اكْتُمِى عَلَيْهِ ذُنُوبَهُ؛ فَيَلْقَى اللهَ عَزَّ وَجَلَّ حِينَ يَلْقَاهُ وَلَيْسَ شَىْءٌ يَشْهَدُ عَلَيْهِ بِشَىْءٍ مِنَ الذُّنُوبِ.

If a servant repents sincerely, Allah would love him and cover his faults in the world' and the Hereafter.' I asked Imam Sadiq (as): 'How will Allah cover them?' Imam (as) replied: 'He will make the two angels, in charge of that servant, forget all about his sins they have recorded, and will reveal to his body organs to do so. So the servant (would meet Allah while there is no record of his sins.'(2)

:In the Qur'anic exegesis book, Minhaj al-Sadiqin, we read

On the Day of Resurrection, the servant is brought before the Almighty, Who orders to place him in a dome. Then Allah would address that servant: 'My Servant! You benefited from My blessings for committing sins, and as I increased My blessings for you, you increased your wrongdoing.' So the servant bends his head from shyness. He is then addressed: 'My servant! At the same time as you committed sin I forgave you and removed all your sins.' Another servant is brought before Him afterwards and counted for his deeds until he becomes tearful. The Almighty says: 'My Servant! When you committed sins joyfully I did not embarrass you; how do I



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1- Bihar al-Anwar: ۶/ ۲۸, Bab ۲۰, tradition ۳۲.
2- Al-Kafi, ۲/ ۴۳۶, Bab Al-Towba, tradition ۱۲.

chastise you now that you are weeping? I forgive you and let you come into My '!Paradise

### Transferor of Wicked Acts to Good Acts

Among the attributes of the Almighty is that when the servant repents and does good .acts, He would transfer the servant's sins to virtuous acts

إِلاَّ مَنْ تَابَ وَآمَنَ وَعَمِلَ عَمَلاً صَالِحًا فَأُوْلَئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا.

Except him who repents, believes, and does a good deed; so these are they of whom (Allah changes the evil deeds to good ones, and Allah is Forgiving, Merciful. (۲۵:۷۰

وَأَقِمْ الصَّلاَةَ طَرَفِى النَّهَارِ وَزُلَفًا مِنْ اللَّيْلِ إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ ذَلِكَ ذِكْرَى لِلذَّاكِرِينَ.

And keep up prayer at the two ends of the day and in the first parts of the night; (surely good deeds take away evil deeds. (۱۱:۱۱۴

Numerous facts are mentioned in important scientific and research-based books about transformation of wicked acts to good acts, some of which are philosophical, while the others are mystical. But stating all of them here required a lot more space .and time

The authors of Tafsir Nemuneh say that transforming wicked acts to good ones has .some exegeses, all of which can be acceptable

When a human repents from previous sins and renews his belief in Allah, a great revolution occurs throughout his existence. It is because of this alternation that all his sins are transformed to become good deeds. If he had committed murder in the past it would be replaced with defending the oppressed people and fighting the oppressors in future. If he were an adulterer previously, he

would then become pious and chaste through repenting and being regretful for his .former sins

After repentance, Allah would remove the servant's sins, out of Mercy, replacing them :with good acts. Abu-Dhar has narrated from the Messenger of Islam (S) who said

يُحشَرُ بَعْضُهُمْ يَوْمَ القِيَامَهِ فَيَأمُرُ اللهُ أنْ تُعْرَضَ صَغَائِرُ ذُنُوبِهِمْ وَتُسْتَرَ كَبائِرُهَا. فَيُقَالُ لَهُ إنَّکَ فَعَلْتَ فِی الیَوْمِ الفُلانِیِّ الذَّنْبَ الفُلَانِیَّ فَيُقِرُّ بِذَلِکَ وَنَفْسُهُ تَضْطَرِبُ مِنَ الکَبائِرِ الَّتِی سَيُسْألُ عَنْهَا، ثُمَّ يَأمُرُ اللهُ عَزَّ وَجلَّ أنْ تُبَدَّلَ سَيِّئَاتُهُ حَسَنَاتٍ. فَيَقُولُ: يَا رَبِّ: إنَّ لِی ذُنُوباً کَبِيرَهً ولاَ أرَاهَا.

On the Last Day, Allah orders to account for the servant's minor sins, and covering his major sins. He confesses to what he has committed of the minor sins, but he is afraid of his major sins. If Allah wills to have Mercy on him then, He would replace any sin of him with a good act. Therefore the servant professes: 'My Lord! I had committed '.many major sins that are not present today

Abu-Dharr says: At this point, the Prophet (S) smiled in a way that his teeth appeared, :then he recited this verse

فَأُوْلَئِکَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا.

These are they of whom Allah changes the evil deeds to good ones, and Allah is (Forgiving, Merciful. (۲۵:۷۰)(۱

The third possibility is that the sins are not the deeds that the humans do, but rather the wicked effects of the sins on human soul and mind. When he repents, those ;wicked effects are removed from his soul, transforming them to good effects



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.Nour Al-Thaqalayn: ۴/۳۳ -۱

(and this is the meaning of transformation of wicked acts to good acts.(1)

لا إِلَهَ إِلاّ أَنتَ سُبْحَانَکَ وَبِحَمْدِکَ

There is no deity but You! Glory be to You, and Yours is the Praise!

The phrase 'There is no deity but You' is termed Tahlil, 'Glory be to You' is labeled Tasbih, and 'Praise is Yours' is called Tahmid.

If someone utters Tahlil while believing in it sincerely and wholeheartedly, removing any other deity from his thought and life, he is a real monotheist. He would then be safeguarded by Allah and away from worldly and heavenly defamation. Such a servant would therefore be sent to Paradise on the Last Day, while Allah is content with him, the angles love him and the prophets, the righteous, and the martyrs are his companions.

The reality of Tahlil is realized when the human becomes aware of Allah's Divine Attributes and Glorious Names via the Holy Qur'an, the teachings of the prophets, especially from Prophet Muhammad and his Household (as). He is pure of impurities, attempts in fulfilling the obligations, and sincerely serves Allah's servants.

By following this path, the human soul and body confesses Allah's uniqueness and calls out:

Be aware that everything is fictitious except Allah and every blessing is certainly temporary.

Indeed is there any dweller in the world of existence to be worshipped and asked for sustenance? Is there anyone except Him to solve the problems, remove calamities, forgive the sins, and conceal the wicked acts?

The remembrance of Allah by Tahlil, Tasbih, and Tahmid is in fact



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۱- Tafsir Nemuneh: ۱۵/ ۱۶۰.

appropriate for this section of the Kumayl supplication, as the supplicant, knows his destitution and weakness, and confesses to his sins stating that: I found no one to forgive my sins and conceal my wicked acts. Because he knows well that this is only .possible by Allah's Power

### The Cost of Paradise

The servant who sincerely utters Tahlil and practically denies any other deity except Allah, would certainly and definitely obey and worship Allah and no one else. Such a servant is preparing the cost of paradise, while placing himself in the secure fort of .the Compassionate

Imam al-Ridha (as) has narrated from his noble ancestors who have narrated from :the Messenger of Allah who cited from the Almighty

لَا إِلَهَ إلاّ اللهُ حِصْنِى؛ فَمَنْ دَخَلَ حِصْنِى أمِنَ مِنْ عَذَابِى.

Tawhid (Unity of Allah) is My Fort, so whoever comes to My Fort would be secured (from My chastisement.(١

:The Messenger of Allah (S) said

مَا جَزَاءُ مَنْ أنْعَمَ اللهُ عَزَّ وَجَلَّ عَلَيْهِ بِالتَّوْحِيدِ إلاّ الجَنَّة.

The reward of one to whom Allah has granted the blessing of Tawhid is not but (Paradise.(٢

مَنْ مَاتَ وَهُوَ يَعْلَمُ أنَّ اللهَ حَقٌّ دَخَلَ الجَنَّةَ.

(One who dies while he knows that Allah is indeed the Truth, would enter Paradise.(٣

:(Imam Sadiq (as

قَوْلُ لاَ إلَهَ إلاّ اللهُ ثَمَنُ الجَنَّةِ.

(The cost of Paradise is the sincere uttering of ‘There is no deity but Allah’.(۴

:Moreover, he said

مَنْ قَالَ لاَ إِلَهَ إلا ـ اللهُ مُخْلِصاً دَخَلَ الجَنَّة؛ وَإِخْلاَصُهُ أنْ تَحْجِزَهُ لاَ إِلَهَ إلاّ اللهُ عَمَّا حَرَّمَ اللهُ عَزَّ وَجَلَّ.

One who confesses to the Unity of Allah sincerely would enter Paradise

p: ۱۹۵

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.Tawhid Saduq: ۲۴; Bihar al-Anwar: ۳/ ۵, Bab ۱, tradition ۱۴ -۱

.Tawhid Saduq: ۲۲; Bihar al-Anwar: ۳/۵, Bab ۱, tradition ۱۲ -۲

.Tawhid Saduq: ۲۹; Bihar al-Anwar: ۳/۹, Bab ۱, tradition ۲۰ -۳

.Tawhid Saduq: ۲۱; Wasa'il Al-Shi'a: ۷/ ۲۱۰, Bab ۴۴, tradition ۹۱۴۰ -۴

(and his sincerity takes him away from what Allah has declared unlawful.(1)

A man came to the fifth infallible Imam, Imam al-Baqir (as) and asked about the Prophet's tradition about the cost of Paradise. Imam (as) said: "It is true." That man returned from the house of Imam al-Baqir (as), but then the Imam ordered him to return. Then he stated:

There are some conditions for Tawhid and I - who is the infallible Imam, selected by Allah, obeying whom is obligatory in every aspect - am among its conditions.(2)

However, the only way for human salvation is belief in Tawhid (Allah's Unity) and its conditions. In other words, when a human knows Allah as the only deity Who possesses and gives sustenance to everything in the world, and confesses to it verbally, accepting the prophet hood of the prophets and the Imamate of the infallible Imams, as well as the Holy Qur'an, he has for sure resorted to the only key of salvation.

After confessing to the Unity of Allah, every good act of the human would be accepted, and if he does something wicked, he would be forgiven after regret and repentance. Without Tawhid, however, no good deed is accepted and even the smallest sins are not forgiven.

If the believers in Allah's Unity gets subjected to chastisement in the Hereafter for wrongdoing, they would then be saved for the blessing of Tawhid. Important traditions have been cited in authentic tradition books, one of which is narrated here.

The Prophet of Islam (S) said



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۱- Tawhid Saduq: ۲۷; Bihar al-Anwar: ۹۰/ ۱۹۷, Bab ۵, tradition ۲۱.

۲- Bihar al-Anwar: ۳/ ۱۳, Bab ۱, tradition ۲۸; Mustarak Al-Wasa'il: ۵/ ۳۵۹, Bab ۳۶, tradition ۶۰۸۳.

to Gabriel, the angel of revelation who is the nearest to Allah: Describe the Inferno for me. Gabriel described its residents and positions one by one until the first position and then kept silent. The Prophet (S) asked Gabriel: Who are the residents of the Hell's first position? He answered: "The chastisement of them is easier than that of other positions' residents, who are the sinners from your nation. The Prophet (S) said: Will anyone from my nation go to the Hell? The nearest angel said: Only those who have .committed major sins without repenting

The Prophet (S) began crying and continued to do so for three complete days. His daughter Hazrat Zahra (s.a) came to visit him on the fourth day who found him laying his face on the ground, with so many tears, that the soil under his face had turned to mud. She asked him the reason. The Prophet (S) replied: Because the Trustee angel has informed me that the first floor of the Inferno is resided by the sinners from my nation. Hadrat Fatima (s.a) said: Did you ask Gabriel how the sinners would be taken to the Hell? Her honorable father answered: Yes! He said that the sinner men and women will be held by their hair and taken to Hell. Then as they would approach the Hell and see its agent they would cry out and ask him to let them cry for their misery. ,When the agent of Hell allows them to do so

they weep until their eyes are drained from tears, and they now shed blood instead. The agent would say: You should cried in such a manner in the world for the fear of .today's account

Afterwards, the agent of the Inferno takes them to the Hell. The sinners would cry: "la-ilaha illa allahu" so the fire withdraws from them saying: How can I cover these sinners when they have confessed to Allah's Unity. The agent orders the fire to cover them, but the Almighty addresses: Do not burn their faces since they have prostrated to worship Me and do not burn their hearts because they have borne thirst in Ramadan. So they would remain in the Inferno as long as Allah wills. Then Gabriel is asked of the Muslim sinners' state. The agent of Hell shows them to Gabriel. They would observe Gabriel in a pleasant way and would ask his identity. They are answered: He is the angel who brought Muhammad (S) revelations in the world. Hearing the Prophet's name, the captives of the Hell would cry: Greet the Prophet (S) .for us and tell him that the Muslim sinners are in the Hell

Gabriel would deliver their message to Prophet Muhammad (S) who would then prostrate to Allah and ask Him to forgive those sinners for his sake. The Prophet (S) would be replied: I forgave them for your sake." So the Prophet would remove them from Hell, while they resemble firewood. Then he would take them into 'Ein Al-Hayat

to drink from its water and wash their inner and apparent impurities. On their forheads this phrase is depicted: Liberated from the Fire by the Compassionate.

When they are brought to Paradise, its residents are informed: These are liberated from the Hell.

The liberated ones would say: O Lord! You had Mercy on us and brought us into Paradise, now remove this sign from our foreheads. So Allah would accept their request and remove their foreheads' signs."

**Tasbih**

Tasbih means considering Allah as purified from any fault or wickedness. It is in fact confessing to Allah's infinite perfections.

Talha Ibn ‘Abdullah says: I asked the Messenger of Allah about the exegesis of "subhanallahi (Glory be to Allah)." He said:

تَنْزِيهُ اللهِ مِنْ كُلِّ عَيْبٍ.

It is regarding Allah as pure of any faults.(١)

Amir Al-Mu'minin Imam ‘Ali (as) was asked about the exegesis of the same phrase. He said:

It is regarding Allah as Grand and purified of what every disbeliever ascribes to Him. When a servant confesses to this sincerely, all the angels praise him.(٢)

Many of the verses in the Holy Qur’an introduce all the world beings as praising Allah:

وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ وَلَكِنْ لَا تَفْقَهُونَ تَسْبِيحَهُمْ.

There is not a single thing but glorifies Him with His praise, but you do not understand their glorification. (١٧:۴۴)

The reason why Tasbih is mentioned in this part of the supplication is may be because, since the servant has acknowledged his wrongdoing, which keeps him away

.from his nearness to Allah, the best way for being delivered is glorifying Allah



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.Mizan al-Hikmah: ۵/ ۲۳۶۲, Al-Tasbih, tradition ۸۲۴۰ -۱

.Ma'ani Al-Akhbar: ۹, tradition ۳; Mizan al-Hikmah: ۵/ ۲۳۶۲, Al-Tasbih, tradition ۸۲۴۱ -۲

So it is the very position to praise Allah, so that He would save Him from the darkness and bring him to close to him. When the Prophet Jonah (as) was entangled in the darkness of the fish belly in the dark night:

فَنَادَى فِى الظُّلُمَاتِ أَنْ لا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّى كُنتُ مِنْ الظَّالِمِينَ. فَاسْتَجَبْنَا لَهُ وَنَجَّيْنَاهُ مِنْ الْغَمِّ وَكَذَلِكَ نُنْجِى الْمُؤْمِنِينَ.

So he called out in the darkness: There is no god but Thou; glory be to Thee. Surely I have been a wrong-doer. So We responded to him and delivered him from the grief and thus do We deliver the believers. (۲۱:۸۷-۸۸)

The author of the exegesis book Minhaj Al-Sadiqin, explaining about this verse, has narrated the Prophet (S) who said:

مَا مِنْ مَكْرُوبٍ يَدْعُو بِهَذا الدُّعَاءِ إلاّ اسْتُجِيبَ لَهُ.

There is no grief-stricken who recites this verse, but his supplication would be accepted.(۱)

Imam Sadiq (as) has narrated from Amir Al-Mu'minin (as):

Tasbih fills the scale of deeds from rewards.(۲)

Allamah Majlisi in his excellent book, Bihar al-Anwar, has narrated a valuable' tradition about glorifying Allah: “When something made the Prophet (S) happy, he used to say: Praise be to Allah for this! And when some occurrence grieved him, he said: Praise be to Allah in all states!”(۳)

ظَلَمْتُ نَفْسى، وَتَجَرَّأْتُ بِجَهْلى وَسَكَنْتُ إِلى قَديمِ ذِكْرِكَ لى وَمَنِّكَ عَلَيَّ

I have wronged myself, I have been audacious in my ignorance and I have depended upon Your constant remembrance of me and Your favor toward me.

## Wronging Oneself

Though I recognized You well by watching and contemplating on Your

۱- Anis al-Layl: ۲۲۶.

۲- Anis al-Layl: ۲۲۷.

۳- Bihar al-Anwar: ۶۸/ ۳۳, Bab ۶۱, tradition ۱۴.

wonderful creations and signs in the world, hearing the facts about You from the researchers, and reading books on You, I did not come towards You, did not obey Your rules, did not worship You, did not ask You requests, and became ignorant of .You. This was a mistake I have always committed and thus, wronged myself

I recognized Your prophets by reading their history and knew them as the guides to salvation, who are sympathetic to human beings, deliverers of people from Satanic temptations, and advisers. As I was a Muslim, this knowledge of mine was deeper in the case of the Prophet of Islam (S); however, I ignored them, resorted to sources other than them, followed stranger traditions, and did not appreciate the prophets. I was not grateful for this blessing of Yours and insisted on my miserable way of life, .following the misguidance path. This way, I always wronged myself

I got familiar with Your Holy Book, Qur'an, through participating in religious gatherings and reading Islamic books and divine teachings. I found out that Qur'an has been revealed from You to the Prophet of Islam (S) in order to guide all Your servants. I knew that this Book is the most comprehensive one including the most fruitful topics, wise rules, useful teachings, startling advises, and the most excellent instructions. Nevertheless, I neglected its signs and facts and lived a negligent life, .hence I wronged myself severely

I got to know the noble Imams via various ways and realized that they

are Your proofs among the people, and guides to the truth. Being perfect humans, they are the successors of the Prophet (S) in his nation. The Prophet (S) has introduced them as the leaders of the people after himself, who would teach people the Islamic teachings, help differentiate between the truth and the futile, and explain the Qur’anic verses. Though they faced many difficulties, hostilities and calamities, and were all martyred by the enemies of Islam, the Infallible Imams did not neglect their great responsibility of guiding the people even for a moment. They stated divine rules and religious orders for the people, which were collected in four hundred strong books for the future generations. But I ignored all these facts, disobeyed my Imams who are the sources of guidance, and went astray. I insisted on my misguidance and deviance, resorted to worldly sources, and preferred the ignorant people, who have misguided from the east to the west of the earth, to my infallible and benevolent .Imams (as). This was the wrong I committed

I knew well that the great book of Nahj al-Balaghah is but a tinge of Imam ‘Ali's knowledge, in which there is everything necessary for the guidance of humans towards Allah, salvation and a purified life. Its sermons, letters, and maxims are brimming with Divine teachings, to the extent that it is called Qur’an's counterpart. I was also aware of al-Sahifah al-Sajjadiyyah, including fifty four supplications of Imam al-Sajjad (as), in which all the human responsibilities before

the Almighty have been stated. All the Shi'a Imams have recommended reference to .this invaluable book

I was aware that the Divine rules and the Islamic teachings are stated in the precious books such as Al-Kafi, Tahdhib al-Ahkam, al-Istibsar, man-la-yahdharuhu'l-faqih, Tuhaf al-'Uqul, Rawdhat al-Wa'izhin, al-Wafi, al-Shafi, Bihar al-Anwar, Wasa'il al-Shi'ah, Rawdhat al-Muttaqin, and Jami' Ahadith al-Shi'ah and a thousand more, but did not bother myself reading them for my bliss in this world and the Hereafter. Instead I spent my days and nights reading useless and irreligious magazines, wasted .my valuable time, and only harmed myself. I have always been audaciously ignorant

### Audacity in Ignorance

Since I did not follow the path of knowledge and remained deprived of religious cognition, I continued life ignorantly and got entangled in sins. I could not think of my ultimate station, the account of my deeds, the Hell and the Paradise, hence I began .opposing You. My ignorance made me audacious in engaging in wrongdoing

### Confessing to sins

Lord! When I was inside my mother's womb, I was wholly under Your Mercy. Your Mercy turned the impure semen into a perfect human, with every necessary organ. Then You enabled my mother to bear me healthily, and prepared my food in her breasts. You also endeared me to my parents, so that I could grow up gradually under .their protection. Then You organized the rest of my life

Lord! This compassion which was solely from You made me proud. It made me think I ,would still benefit from Your Mercy if I engaged in wrongdoing

without any punishment. I should not have become proud because of Your blessings; .I should have not committed sins

Now that I have become aware of my miserable life and terrible condition, I have turned to You wholeheartedly. I confess to my sins and my audacity in wronging myself. Based on the Qur'anic teachings and Prophet's traditions, I know that my .confession of my sins is in fact my repentance and return to salvation

:(It is narrated from Imam al-Baqir (as

وَاللهِ لاَ يَنْجُو مِنَ الذَّنْبِ إلاّ مَنْ أقَرَّ بِهِ.

(By Allah (I swear), no one would be saved from sins, unless he confesses to sins.(١

:He also said

لاَ وَاللهِ، مَا أرَادَ اللهُ مِنَ النَّاسِ إلاّ خِصْلَتَيْنِ: أنْ يُقِرُّوا لَـهُ بِالنِّعَمِ فَيَزِيدُهُمْ، وَبِالذُّنُوبِ فَيَغْفِرُهَا لَهُمْ.

By Allah, He doest not expect but two attributes from His servants; that they confess to His blessings so that He would increase them, and that they confess to their sins so (that He would forgive them.(٢

:The Commander of the Believers, Imam 'Ali (as) has stated

اَلمُقِرُّ بِالذَّنْبِ تَائِبٌ.

(One who confesses to his sins is considered as the one who repents.(٣

شَافِعُ الذَّنْبِ إقْرَارُهُ وَتَوْبَتُهُ اعْتِذَارُهُ.

The intercessor of a sinner is his confession to sins, and his repentance is as his (apology.(۴

:'It is narrated from Imam Sadiq (as) in Tadhkirat al-Awliya

Any sin whose beginning is fear and whose end is apology makes the servant close to the Almighty. And any worship whose beginning is pride and whose end is egotism

.makes him far from Allah

## Confession of the Young Sinner

Mansur Ibn Ammar says: One night I went out

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.Bihar al-Anwar: ۶/ ۳۶, Bab ۲۰, tradition ۵۶ -۱

Al-Kafi: ۲/ ۴۲۶, Bab Al-'i'tiraf bil Zunub, tradition ۲; Mizan al- Hikmah: ۲/ ۶۴۲, Al-Tawba, -۲ .tradition ۲۱۵۳

Mustadrak Al-Wasa'il: ۱۲/ ۱۱۶, Bab ۸۲, tradition ۱۳۶۷۱; Mizan al-Hikmah: ۲/ ۶۴۴, Al- -۳ .Tawba, tradition ۲۱۵۵

Ghurar al-Hikam: ۱۹۵, tradition ۳۸۱۱; Mizan al-Hikmah: ۲/ ۶۴۴, Al-Tawba, tradition -۴ .۲۱۵۶

and passed a house from which I heard the weeping and beseeching of a young man, who called his God in this manner: “Lord! When I committed sins it was not for opposing or disobeying you. My carnal soul took over me; Satan deceived me, so I wronged myself and made myself subjected to Your wrath.” Hearing this, I recited :this verse through the door

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلائِكَةٌ غِلاظٌ شِدَادٌ لا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ.

O you who believe! Save yourselves and your families from a fire whose fuel is men and stones; over it are angels stern and strong, they do not disobey Allah in what He (commands them, and do as they are commanded. (۶۶:۶

When I read this verse the young man cried out and I went away. The next morning I passed that house again and saw an old woman who was weeping and said: “I had a son who cried at nights from Allah's fear. Last night someone came and recited a verse of punishment before the door. Then my son cried out and passed away.” I told her: “I recited that verse last night. May I wash his body before being buried?” She allowed me, so I saw him wearing a piece of cloth around his neck. When I opened the cloth, I saw on his neck written in green: “We have washed this young man with the (water of repentance!”(۱

**Regretful Sinner's End**

,Abd al-Wahid Ibn Zayd‘

p: ۲۰۵

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.Anis al-Layl: ۲۳۳ -۱

who was among the corrupted wrongdoers, passed the preaching circle of Yusuf Ibn Husayn one day, who was saying at that very moment: "The Compassionate Allah has invited the sinners toward Himself, out of Mercy, as if He needs them." Hearing this statement, 'Abd al-Wahid took off his clothes and ran to the cemetery. On the first night, Yusuf Ibn Husayn dreamed of a herald, calling on behalf of Allah: "Go find the sinful young man!" That is give him the tidings of Our forgiveness! Yusuf began looking for the young man until he found him in the cemetery on the third day. The young man had his head on the ground and was weeping and beseeching Allah. When he saw Yusuf beside himself, he said: "You have been sent three days ago, but you only came .today." He then passed away

اللّهُمَّ مَوْلاى كَمْ مِنْ قَبيـح سَتَرْتَهُ، وَكَمْ مِنْ فادِح مِنَ الْبَلاءِ أَقَلْتَهُ، وَكَمْ مِنْ عِثار وَقَيْتَهُ، وَكَمْ مِنْ مَكْرُوه دَفَعْتَهُ، وَكَمْ مِنْ ثَناء جَميل لَسْتُ أَهْلاً لَهُ نَشَرْتَهُ

O Allah! O my Protector! How many ugly things You have concealed! How many tribulations You have warded off! How many stumbles You have removed! How many ordeals You have averted! And how much beautiful praise, for which I was unworthy .of, You have spread about me

When uttering the phrase "my Protector" in the middle of a Thursday night, the supplicant feels a pleasure which is unique in the world. That is why Prophet Moses :(as) states in his prayer to Allah

I

have something in my poverty that does not exist in all Your Property. Allah addressed him: What is that thing, Moses? He replied: I have a Lord like You.(١)

Concealing the ugly deeds is one of the greatest blessings and a unique mercy from Allah towards His servant. When Allah hides the ugly things of His believing servant in this world, He would certainly pay more attention to His repented servant in the Hereafter, concealing his sins more than before. It is narrated from the Messenger of Allah (S):

مَا سُتِرَ عَلَى عَبْدٍ فِی الدُّنْیا إلاّ سُتِرَ عَلَیْهِ فِی الآخِرَهِ.

No deed or ugly thing of a servant is concealed in this world except that it is concealed in the Last Day too.(٢)

In the supplications quoted and recommended by the Prophet (S) and his infallible Household (as), there is continuous reference to Allah being the Concealer of Faults. In these supplications, there are always good tidings for the repented sinner that the Merciful Allah would avoid letting his face down in this world and the Hereafter, hide his faults and sins, and inform no one of his wrongdoing.

As an instance, a tradition is quoted here from the closing section of the valuable book 'Uddat al-Da'i by Ibn Fahad al-Hilli:

Once Gabriel, the trustee angel, descended to the Prophet of Islam (S), smiling and with good tidings. He greeted the Prophet (S) who responded to his greeting. Then Gabriel said: "The Almighty has sent a gift for you."

The Messenger of Allah asked: "What is that



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١- Anis al-Layl: ٢٣٩.

٢- Wurram Collection: ١/ ١٨٩.

”?gift

He replied: “There are some words of the Empyrean’s treasures which Allah has ”.endeared specially for the Empyrean

”?Prophet Muhammad (S) asked again: “What are those words

:Gabriel then said

يَا مَنْ أَظْهَر الْجَمِيلَ، وَسَتَرَ الْقَبِيحَ، يَا مَنْ لَمْ يُؤْاخِذْ بِالْجَرِيرَهِ، وَلَمْ يَهْتِكِ السّتْرَ، يَا عَظِيمَ الْعَفْوِ، يَا حَسَنَ التّجَاوُزِ، يَا وَاسِعَ الْمَغْفِرَهِ، يَا بَاسِطَ الْيَدَيْنِ بِالرّحْمَهِ، يَا صَاحِبَ كُلّ نَجْوَى، يَا مُنْتَهَى كُلّ شَكْوَى، يَا كَرِيمَ الصّفْحِ، يَا عَظِيمَ الرّجَاءِ، يَا مُبْتَدِئاً بِالنّعَمِ قَبْلَ اسْتِحْقَاقِهَا، يَا رَبّنَا وَسَيّدَنَا وَمَوْلانَا، يَا غَايَهَ رَغْبَتِنَا، أَسْأَلُكَ يَا اَللهُ أَنْ لاَ تُشَوِّهَ خَلْقِى بِالنَّارِ.

O the One who revealed the goodness and concealed the badness. O the One who reprimanded no one for wrongdoing and let no one’s face down. O the One whose forgiveness is great, whose pardon is good, and whose Mercy is extended. O the one who has applied his Power in Mercy. O the Owner of any secret and the ultimate source of any complaint. O the one whose forbearance is magnanimous and whose blessings are great. O the Bestower of blessings before the necessary deserve for them. O my Lord, my Protector, and the end of my tendency! O Allah! I ask You not to .destroy my creation by the Fire

”?The Messenger of Allah asked Gabriel: “What is the recompense of these words

Gabriel said: “Beware that the whole knowledge is exclusive in these words. If all the angels of the seven Heavens and the seven earths attempted to describe this supplication until the Day of Resurrection, they will be able to describe

”.but one part out of one thousand parts of it

When the servant says: “O the One who revealed the goodness and concealed the badness,” Allah would conceal his sins, have mercy on him in the world, maintain his .well-being in the next world, and cover him with thousand veils in the two worlds

And when the servant says: “O the One who reprimanded no one for wrongdoing and let no one’s face down,” the Almighty would not account for his deeds on the Day of .Resurrection, and would not uncover his secrets on that day

When the servant says: “O the One whose forgiveness is great,” Allah would forgive .his sins, even if they are as many as the waves of the sea

When he says: “O the One whose pardon is good,” Allah would even forgive his wine-.drinking, theft, and other major sins

When he says: “O the One whose Mercy is extended,” the Merciful Allah would open seventy doors of Mercy on him, so that he would be subjected to Allah’s Mercy until .the last day of his life

When the servant says: “O the one who has applied his Power in Mercy,” Allah would .extend his Power to him out of Mercy

When the servant says: “O the Owner of any secret and the ultimate source of any complaint,” Allah would grant him the recompense of the grief-stricken, poverty-.stricken, patient or blind man until the Day of Resurrection

If the servant says: “O the one whose forbearance is magnanimous and whose ”,blessings are great

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.the Almighty would fulfill all his wishes and the wishes of all other servants for him

If the servant says: "O the Bestower of blessings before the necessary deserve for .them," Allah would recompense him as if he is grateful of His blessings

If the servant says: "O my Lord," his Lord would say: "My angels! Beware that I forgave him, and I granted him recompense equal to the number of all My creatures, either in the Paradise or the Hell, in the heavens or the earth, the sun or the moon, the star and the raindrops, different kinds of beings in the mountains, on the soil, and on ".the Empyrean

.And if he says: "O my Protector," Allah would fill his heart with belief

When the servant says: "O the end of my tendency!" the Almighty would grant him the .wishes of all the other creatures

And if the servant says: "O Allah! I ask You not to destroy my creation by the Fire," Allah says: "My servant wants to become free from the Fire. O My angels! I delivered him, along with his parents, brothers, family, and neighbors from the Fire and ".accepted his intercession for a thousand of those who deserved to be put into Fire

So Gabriel said: "O Muhammad! Teach these words to the believers and not to the hypocrites. This supplication is accepted for the supplicant and for those present in (Allah's House, when it is circumambulated."(١

It should be noted that this great recompense and wonderful reward is not rare



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.Uddat Al-Da'i: ٣٣٧ -١

.of Allah's extended Mercy, unlimited Beneficence, and infinite treasure of rewards

Imam 'Ali (as), following the phrase, "How many ugly things You have concealed," states: "How many tribulations You have warded off; such as earthquake, storm, flood, fire, accident, famine, and calamities. How many stumbles You have removed, which could destroy my belief, my ethics, my benefactions, and my face among people. How many ordeals You have averted, which could destroy my calmness, bring anxiety in my life, and put pressure and difficulty in my heart and mind. How much beautiful praise, for which I was unworthy of, You have spread about me, though I had committed so many sins; so my parents and my closed ones thought highly of me .and praised me, while I did not deserve it

اَللّهُمَّ عَظُمَ بَلائى وَأَفْرَطَ بى سُوءُ حالى، وَقَصُرَتْ بى أَعْمالى وَقَعَدَتْ بى أَغْلالى

O Allah my tribulation is tremendous, my bad state is excessive, my acts are .inadequate, and my fetters have tied me down

The above-mentioned phrases are the entreaties of a patient of sins and a captive of disobedience and material wants before an experienced Omniscient physician. The Merciful physician has invited the patient Himself, out of beneficence, to cure him of .his tribulations and free him of his material desires

**'(The Meaning of 'bala' (tribulation**

**point**

':The insightful servants have suggested several meanings for the word 'tribulations

**Sins .۱**

It has been said that "tribulations" are the sins, which are the greatest misfortunes. Wrongdoing is a dangerous illness that, unless one repents and returns to Allah while compensating for

his past deeds, it can lead to the spiritual death of his heart. When one's heart dies he would lose touch with the Almighty, which leads to eternal atrocity and being away .from Allah's Mercy

The Fourth infallible Imam, al-Sajjad (as), at the beginning of Munajat al-Ta'ibin :(supplication of the repented) has mentioned this fact

وَأمَاتَ قَلْبِي عَظِيمُ جِنَايَتِي.

.My great crime, that is my wrongdoing, has caused my heart to die

Abu-Dharr al-Ghifari, a disciple of Prophet Muhammad's was asked: "What illness do :you suffer from?" He answered

أشْكُو ذُنُوبِي.

.I suffer from the illness of sin

### An Important Question-Answer

Amin al-Islam al-Tabarsi, in the great exegesis book "Majma' al-Bayan", explaining about the Qur'anic chapter al-Waqi'ah narrates: 'Uthman Ibn 'Affan visited 'Abdullah Ibn Mas'ud while he was sick, before his death. He asked 'Abdullah: "What do you "?suffer from

".Abdullah answered: "My sins'

"?Uthman asked: "What do you desire'

".He replied: "My Lord's Mercy

"?Uthman asked again: "Do you want me to call a doctor to visit you'

.The real Healer has cured me," answered 'Abdullah"

Uthman asked him again: "Do you want me to pay your portion from Muslims'' "?treasury

Abdullah replied: "You did not pay it when I needed it, do you want to pay it now that I' "?don't need it anymore

".Uthman stated again: "Let me pay it to your daughters instead'

But 'Abdullah said: "My daughters don't need it either. I have recommended them to recite al-Waqi'ah chapter, because I heard from the Prophet (S) that anyone who ".recites al-Waqi'ah every night would never suffer from poverty

**A Dialogue with Uways al-Qarani**

The great Iranian poet, 'Attar, narrates from

Hurm Ibn Hayyan in his "Tadhkirat al-Awliya' ", who said: "When I heard that Uways al-Qarani has reached the position of intercession, I desired to see him. I came to Kufah and looked for him until I found him doing ablution. He Asked me: "O Ibn Hayyan! What has brought you here?" I said: "The desire to befriend you." He answered: "I don't think that one, who befriends Allah, befriends anyone except Him." I told him: "Give me a piece of advice!" He said: "O Ibn Hayyan! When you fall asleep, consider death under your pillow, and when you get up, consider it in front of yourself. Do not pay attention to the smallness of your sin; rather pay attention to Allah's greatness, before whom you have committed the sin. Because if you consider your sins small, it is as if you consider Allah small!"

### ۲. Remoteness from Allah's Closeness

It has also been said that the great "tribulation" may be remoteness from Allah's closeness - the position that is obtainable by belief, good deeds, and good morality. This position contains Allah's pleasure and would lead to accompanying the prophets, martyrs, and the pious in the Hereafter.

Those who are always far from this position would eventually reach a position in which there are Satans and savages, but no humanity, belief, good deeds and morality. That is a place where human does nothing but oppression, wrongdoing, transgression, and immorality. On the other hand, those who are always seeking the nearness position benefit from Allah's especial blessings; hence

they engage in worshipping the Almighty and serving His servants, in a joyful and blissful state. In this engagement, they have no job but as a sincere servant, and no desire but reaching Allah's nearness. Their hearts continuously gain blessings from Allah and leads it to all aspects of their beings.

Joseph, the truthful, seeking the route to Allah's nearness, turned his diminutive house in Kan'an into a sincere worshipping and serving site. At the very beginning of this spiritual route, he dreamed of the future, seeing his high position. He made the deep darkness of the well his prayer place. He made the palace of the Egypt's king, which was a falling place for Zulaykha (Potipher's wife), his rising place to piety. He also turned the prison into a place of worship for himself and a place of guidance for others. He performed wisely and trustworthily as the treasurer of Egypt and sincerely served Allah's servants as Egypt's king. He thus reached the position of Allah's nearness.

#### ٣. Ignorance

It has been said that "tribulation" means ignorance, which is the root of all difficulties, deprivations, and eternal misfortune. The Commander of the Believers (as), in a tradition about ignorance, states:

اَلجَهْلُ دَاءٌ وَعَيَاءٌ.

Ignorance is a kind of illness and disability.(١)

اَلجَهْلُ أدْوَأُ الدَّاءِ.

Ignorance is the most severe illness.(٢)

الجَهْلُ مُمِيتُ الأحْيَاءِ وَمُخَلِّدُ الشَّقَاءِ.

Ignorance kills the alive and perpetuates misfortune.(٣)

الجَاهِلُ لَا يَعْرِفُ تَقْصِيرَهُ وَلَا يَقْبَلُ مِنَ النَّصِيحِ لَهُ.

The ignorant does not recognize his own fault and does not accept the advice of the

(benevolent.(۴

الجَاهِلُ مَيِّتٌ وَإنْ كَانَ

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۱- Ghurar al-Hikam: ۷۳, tradition ۱۰۹۴; Mizan al-Hikmah: ۲/ ۸۶۸, Al-Jahl, tradition ۲۷۹۸.

۲- Ghurar al-Hikam: ۷۳, tradition ۱۰۹۵; Mizan al-Hikmah: ۲/ ۸۶۸, Al-Jahl, tradition ۲۷۹۹.

۳- Ghurar al-Hikam: ۷۵, tradition ۱۱۶۴; Mizan al-Hikmah: ۲/ ۸۶۸, Al-Jahl, tradition ۲۸۰۲.

۴- Ghurar al-Hikam: ۷۵, tradition ۱۱۵۲; Mizan al-Hikmah: ۲/ ۸۷۰, Al-Jahl, tradition ۲۸۱۷.

حَيّاً.

(An ignorant person is dead, though he is apparently alive.(١

الجَاهِلُ صَخْرَةٌ لَا يَنْفَجِرُ مَاؤهَا، وَشَجَرَةٌ لَا يَخْضَرُّ عُودُها، وَأرْضٌ لَا يَظْهَرُ عُشْبُهَا.

An ignorant person is like a rock which does not flow water, a tree which does not (bear a green leave, or a ground that does not grow a plant.(٢

:Imam 'Ali (as) addresses Allah in one of his supplications this way

أنَا الجَاهِلُ: عَصَيْتُكَ بِجَهْلِي، وَارْتَكَبْتُ الذُّنُوبَ بِجَهْلِي، وَسَهَوْتُ عَنْ ذِكْرِكَ بِجَهْلِي، وَرَكَنْتُ إلَى الدُّنْيَا بِجَهْلِي.

I am an ignorant person, who disobeyed You because of his ignorance, committed (sins, forgot Your remembrance, and got interested in the material world.(٣

**Bad State**

Bad state means immortality that is one of the worst problems. The insightful people believe it is the most severe concealment, which deprives human from understanding the truth, gaining blessings and Allah's nearness, seeking His way and countenance, .,comprehending Qur'anic teachings and the traditions

كَلَّا إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ لَمَحْجُوبُونَ.

Surely on that Day they (the sinners) will be covered from the Mercy of their Lord. ((٨٣:١٥)(۴

The Almighty has stressed on the importance of purifying the soul from vices and adorning it with virtues over any other duty of humans. After swearing eleven times in His Qur'an, the Almighty has stated the eternal fortune and salvation of the purified :servants and the disappointment of the sinners

قَدْ أَفْلَحَ مَنْ زَكَّاهَا. وَقَدْ خَابَ مَنْ دَسَّاهَا.

He will indeed be successful who purifies it (the soul). And he will indeed fail who (corrupts it. (٩١:٩-١٠

Human’s immoral state leads to moral blindness, remoteness from the truth, deafness to the

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۱- Ghurar al-Hikam: ۷۵, ۱۱۶۳; Mizan al-Hikmah: ۲/ ۸۷۰, Al-Jahl, ۲۸۱۸.

۲- Ghurar al-Hikam: ۷۴, ۱۱۲۳; Mizan al-Hikmah: ۲/ ۸۷۰, Al-Jahl, ۲۸۲۲.

۳- Bihar al-Anwar: ۹۴/ ۲۱۹, Al-Yawm Al-Tasi’ wa Al-’Ashrun.

۴- Al-Muttafifin ۸۳: ۱۵.

call of Allah and His prophets, and lack of awareness of Allah's Mercy. The Messenger of Allah (S) said:

خِصْلَتانِ لَا تَجْتَمِعَانِ فِى مُسْلِمٍ: البُخْلُ وَسُوءُ الخُلُقِ.

A believer does not possess two attributes; stinginess and bad morality.(1)

Imam 'Ali (as) stated:

لَا وَحْشَةَ أوْحَشُ مِنْ سُوءِ الخُلُقِ.

No fear is more frightening than bad temper.(2)

سُوءُ الخُلُقِ شَرُّ يَقِينٍ.

Bad-temperedness is the worst companion.(3)

The Messenger of Allah stated as well:

إنَّ العَبْدَ لَيَبْلُغُ مِنْ سُوءِ خُلُقِهِ أسْفَلَ دَرَكِ جَهَنَّمَ.

In fact a servant reaches the farthest position in Hell from his bad-temperedness.(4)

### Inadequacy of Acts

If one wants to reach prosperity, spiritual perfection and eventually Paradise, he must act in accord with the Qur'anic verses and the traditions of Prophet's Household. He must also observe the necessary criteria like perseverance, sincerity and desire in order to be able to reach that perfection.

If one's acts are devoid of understanding, perseverance, and desire, and not in accord with Allah's will, and if they are done with dullness, insincerity, stinginess, jealousy, and pride, how can they cause a human to reach salvation and be freed of misfortunes?

The Commander of the Believers, despite having unique spiritual resources, called out Allah, in his prayers at nights:

آهِ مِنْ قِلَّهِ الزَّادِ وَبُعْدِ السَّفَرِ وَوَحْشَهِ الطَّرِيقِ.

Ah betides the limitation of resources, the farness of the destination and the fear from the way!(5)

It is necessary to study about the methods of worshipping performed by Allah's favorite servants to know about their perseverance, desire, and sincerity in serving Allah, and thus get motivated to serve and worship Allah, out of desire. This



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۱- Sharh Nahj Al-Balagha: ۶/ ۳۳۷; Mizan al-Hikmah: ۴/ ۱۵۳۶, Al-Khulq, tradition ۵۰۹۷.

۲- Ghurar al-Hikam: ۲۶۵, tradition ۵۷۲۲; Mizan al-Hikmah: ۴/ ۱۵۳۶, Al-Khulq, tradition ۵۰۹۸.

۳- Ghurar al-Hikam: ۲۶۴, tradition ۵۶۹۷; Mizan al-Hikmah: ۴/ ۱۵۳۶, Al-Khulq, tradition ۵۰۸۹.

۴- Mahajjat Al-Bayza': ۵/۹۳, Kitab Riyazat Al-Nafs; Mizan al-Hikmah: ۴/ ۱۵۳۶, Al-Khulq, tradition ۵۱۰۱.

۵- Al-Manaqib: ۲/ ۱۰۳, Fasl fi Al-Sabigha bi Al—Zyhd; Uddat Al-Da'i: ۲۰۹; Bihar al-Anwar: ۸۴/ ۱۵۶, Bab ۶, tradition ۴۱.

way, our hearts become illuminated and we get to seek Allah's path to experience .spiritual life

The martyr, Qazi Nur Allah Shushtari has narrated in his book "Majalis Al-Mu'minin" that Uways al-Qarani said at some nights: "This is the night for genuflection." And he spent all that night in genuflection. Some other nights he said: "This night is for prostration." And he spent the night only in prostration. Someone told him: "How do you have the ability of for worshipping for so long at nights?" He answered: "Do you think the nights are long? I wish all the world was but one night, so that I could spend "!it all in one prostration

## The Restrictive Fetters

### High Hopes

Being hopeful is a blessing from the Almighty that is implanted in every human to be able to begin useful, positive activities and be optimistic about their future benefits. If this great blessing did not exist, human being would not be able to anything, would not .make any efforts, and would not be interested in any engagement

It is narrated that once Jesus (as) was in a desert while an old man was plowing the farm by his tools. Jesus (as) looked up to the heaven and prayed: "O Allah! Take his hopes away from him!" Then the old man put away his tools and slept. After a while, Jesus (as) prayed again: "O Allah! Give back his hopes to him!" The old man got up and (resumed his work.(۱

:The Messenger of Allah (S) stated

Having hope is a Mercy for my nation. If there existed no hopes, no mother would (breastfeed her child neither any farmer would plant any trees.(۲

:The fourth infallible Imam, Imam al-Sajjad (as), asked Allah

أسْألُکَ مِنَ الآمَالِ أوْفَقِهَا.

(Fulfill the truest of my hopes!(۳

Positive hopes like reaching scientific positions, moral perfection, salvation in this world and the Hereafter, serving Allah and His servants, and leaving useful works after one’s death, such as mosques, roads, hospitals, schools, and libraries are excellent hopes by



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۱- Mizan al-Hikmah: ۱/ ۱۸۴, Al-'Amal, tradition ۶۷۵.

۲- Bihar al-Anwar: ۷۴/ ۱۷۵, Bab ۷, tradition ۸.

۳- Bihar al-Anwar: ۹۱/ ۱۵۵, Bab ۳۲, tradition ۲۲.

.a believing servantHereafter

On the other hand, if human hopes are limited to material issues and exceed the designated and required amount to such an extent that they remove security and calmness, bring about stinginess and greed, and lead to, emulation and pride, they are false hopes and satanic illness. Such hopes makes one forget Allah and the .Hereafter, and deprive him of worshipping and obeying Allah

The traditions narrated from the Prophet's Household (as) contain valuable facts in :this regard. Imam 'Ali (as), in a tradition says

الأمَلُ كَالسَّرَابِ؛ يَغِرُّ مَنْ رَآهُ وَيُخْلِفُ مَنْ رَجَاهُ.

Unreal hope is like a mirage, anyone who looks at it is deceived by it and anyone who (is hopeful of it would get hopeless.(١

الأمَلُ خَادِعٌ غَارٌّ ضَارٌّ.

(Unreal hopes are deceiving and harmful.(٢

الأمَانِيُّ تُعْمِی عُيُونَ البَصَائِرِ.

(Unreal hopes blind one's perception and insight.(٣

الأمَلُ سُلْطَانُ الشَّيَاطِينِ عَلَى قُلُوبِ الغَافِلِينَ.

(Unreal hopes are like the sultan of satans that govern the negligent hearts.(۴

:Prophet Moses (as), in his prayer, heard Allah saying

يَا مُوسَى! لاَ تُطَوِّلْ فِی الدُّنْيَا أمَلَکَ فَيَقْسُو قَلْبُکَ، وَالقَاسِی القَلْبِ مِنِّی بَعِيدٌ.

O Moses! Do not have high wishes in the world, since they make you hardhearted, and (the hardhearted is away from Me.(۵

:Imam Sadiq (as) called Allah in the 'Arafa supplication

أعُوذُ بِکَ مَنْ دُنْياً تَمْنَعُ خَيْرَ الآخِرَهِ، وَمِنْ حَيَاهٍ تَمْنَعُ خَيْرَ المَمَاتِ، وَمِنْ أمَلٍ يَمْنَعُ خَيْرَ العَمَلِ.

I seek refuge to You from the world that hinders a better Hereafter, from a life that prohibits the best death, and from a wish that avoids doing the best deed.(۶)

Imam 'Ali (as) said:

مَنْ أيْقَنَ

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۱- Ghurar al-Hikam: ۳۱۲, tradition ۷۲۰۷; Mizan al-Hikmah:۱/ ۱۸۶, Al'Amal, tradition ۶۸۳.

۲- Ghurar al-Hikam: ۳۱۳, ۷۲۴۵, Mizan al-Hikmah: ۱/ ۱۸۶, Al-'Amal, tradition ۶۸۴.

۳- Ghurar al-Hikam: ۶۵, tradition ۸۶۰; Mizan al-Hikmah: ۱/ ۱۸۶, Al-'Amal, tradition ۶۸۵.

۴- Ghurar al-Hikam: ۳۱۲, tradition ۷۲۰۶; Mizan al-Hikmah: ۱/۱۸۶, Al-'Amal, tradition ۶۸۶.

۵- Al-Kafi: ۲/ ۳۲۹, Bab Al-Qiswa, tradition ۱; Mizan al-Hikmah: ۱/ ۱۸۸, Al-'Amal, tradition ۷۱۸.

۶- Iqbal: ۳۹۰; Mizan al-Hikmah: ۱/۱۸۶, Al-'Amal, tradition ۶۹۰.

أَنَّهُ يُفارِقُ الأَحْبَابَ وَيَسْكَنُ التُّرَابَ وَيُوَاجِهُ الحِسَابَ وَيَسْتَغْنِى عَمَّا خَلَّفَ وَيَفْتَقِرُ إلَى مَا قَدَّمَ كَانَ حَرِيّاً بِقِصْرِ الأَمَلِ وَطُولِ العَمَلِ.

One who is sure he would get separated from his friends after death, would be placed in the earth, would be probed by Allah, would get needless of what he has left in the world and in need of what he has sent before, is deserved to have limited wishes and (high attempt.(۱)

High hopes can severely harm humans, depriving him of Allah's blessings. Human being, from the time of birth in itself, is like a fertile land. If this productivity is maintained together with the raindrops of Allah's mercy then he would bring about the blossoms of good morality and deeds. If, on the other hand, this productive land is turned into a desert because of diseases such as ignorance, pride, greed and high .hopes, it would not grow certain beliefs, good morality and deeds

وَالْبَلَدُ الطَّيِّبُ يَخْرُجُ نَبَاتُهُ بِإِذْنِ رَبِّهِ وَالَّذِى خَبُثَ لا يَخْرُجُ إِلاَّ نَكِدًا كَذَلِكَ نُصَرِّفُ الآيَاتِ لِقَوْمٍ يَشْكُرُونَ.

And as for the good land, its vegetation springs forth abundantly by the permission of (its lord, and as for that which is inferior its herbage comes forth but scantily. (۷:۵۸

High hopes embrace human heart like a spider's net, hinders his thought and understanding of the truth; thus making him forgetful of Allah's remembrance, the .Hereafter, and from preparing the provisions for the Last Day

In fact, having such limited life, a man with high hopes of reaching infinite wealth, ,property, land



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.Bihar al-Anwar: ۷۰/ ۱۶۷, Bab ۱۲۸, tradition ۳۱ -۱

position, and foreign travels, cannot concentrate on Allah's remembrance or the Last Day, neither on doing good deeds nor compensating his previous sins and faults!

The Messenger of Allah (S) states in an important tradition:

إنَّ أخْوَفَ مَا أخَافُ عَلَيْكُمْ خِصْلَتَانِ: إتِّبَاعُ الهَوَى وَطُولُ الأمَلِ. أمَّا اتِّبَاعُ الهَوَى فَيَصُدُّ عَنِ الحَقِّ، وَأمّا طُولُ الأمَلِ فَيُنْسِى الآخِرَة.

In fact, the most severe fear I have for you are two qualities; following the carnal soul and high hopes. Following the carnal soul prevents human from accepting the truth and high hopes prevents remembering the Last Day.(1)

In order to become free of this deadly captivity, it is useful to contemplate on the previous generation's lives, attend religious gatherings, ponder about the Holy Qur'an and the signs of the Household (as), read historical books and visit the cemetery once in a while.

Truly, when the heart is captured by imaginary hopes and unwise wishes, human loses the true benefits of the world and the Day of Judgment, and even of the life, knowledge and thought.

#### A Strange Account

The great Iranian poet, 'Attar Nayshaburi, narrates: Once Hasan Basri was going somewhere when he reached the river of Dajla and waited there. Suddenly Habib 'A'jami, who was a pious man, came and said: "My teacher! Why are you standing here?" Hasan answered: "I am waiting for a ship." Habib said: "You have taught me not to be jealous of other people, and not to have high hopes, so that my desire for this world become little, thus, I can then walk on the



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1- Al-Kafi: ۸/ ۵۸, tradition ۲۱; Bihar al-Anwar: ۲/ ۱۰۶, Bab ۱۵, tradition ۲.

water and cross it!" Then Habib walked on the water and crossed it. Seeing this, Hasan fainted. When he was conscious, he was asked as to why he fainted. So he answered: "He has learned his knowledge from me, but now he reproaches me by walking on the water. If on the Last Day I am ordered to pass the Sirat Bridge(۱) and I am incapable of it, what will I do?(۲)" Then he asked Habib: "How could you reach such a position?" He replied: "O Hasan! I whiten my heart and you blacken the papers!" So Hasan said: "My knowledge benefits others, but not myself!"

وَخَدَعَتْنِی الدُّنْیا بِغُرُورِها

And this world with its delusions has deceived me.

The goodness and fraud of this world should be evaluated with regard to one's thoughts and state of mind. The one, who is defeated by the carnal soul, is drenched in false dreams, and is polluted with moral vices like pride, greed, an envy, is ignorant of Allah, the Hereafter, the Prophets' prophet hood, the Imam's Imamate, and the reality of Qur'anic verses. Such a person is easily deceived by worldly material, luxurious life, wealth and worldly positions and considers these as the only truth. He thus spends all his lifetime gaining these worldly goals. Eventually, he wakes up on the time of his death when he has to depart, and finds his worldly aims as mere fraud and all his efforts as useless. He is forced to go to the next world without any



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۱- A kind of bridge which the righteous only can cross on the road to Paradise.

۲-

.virtues done

The pharaohs and Korahs of history were not pharaohs and Korahs from birth; rather they have become the people that they were due to mental illnesses, false viewpoints .and untrue estimates

Someone who does not have a polluted soul, is not engaged in false thoughts, and does not have vices, is well aware of Allah, the Hereafter, the prophets, the Imams and the Holy Qur'an. Such a person considers the world along with all its facilities nothing but a tool for living purely, doing good deeds, and preparing for a better .hereafter. He, therefore, utilizes all his lifetime for fulfilling these goals

The heavenly messengers and the infallible Imams (as) are humans who have not .been trapped by the world's luxuries and have not been deceived by material issues

The insightful, who see everything through their hearts, have left some advices from .themselves that are valuable for the thoughtful people

Amir al-Mu'minin, Imam 'Ali (as), states: "I was in a garden of Fadak, which belonged to Hadrat Zahra (as), gardening with a shovel. Suddenly, a lady came to me, who looked great and pretty to me. I thought she was Thaniyya, daughter of 'Amir Jamhi, who was famous for her beauty among the women of Quraysh. She told me: "O son of Abu Talib! Are you interested in proposing me? If yes, I am ready to become your wife. Then I would help you to fulfill your need for making a living, would guide you to the earth's treasures, and would govern you

on the world.” I asked her: “Who are you that I take you as my wife?” She said: “The world!” I said: “Go away and look for a husband other than me, since I have divorced you three times, and there is no return from my decision.”(1)

One, who is deceived by the deceptive world, has made himself unfortunate forever, depriving himself from the blessings of this world and the Hereafter. And one, who is uninterested in this world, has gained a great benefit and an eternal blessing; Allah’s pleasure.

Imam Sadiq (as) states:

مَنْ زَهِدَ فِی الـدُّنْیا أثْبَتَ اللهُ الحِکْمَهَ فِی قَلْبِهِ وَأنْطَقَ بِهَا لِسَانَهُ وَبَصَّرَهُ عُیُوبَ الـدُّنْیا وَدَاءَهَا وَدَوَاءَهَا وَأخْرَجَهُ مِنَ الـدُّنْیا سَالِماً إلَی دَارِ السَّلَامِ.

One, who is indifferent to the world, Allah would bestow wisdom on his heart, enable his tongue to utter it, make his eye seeing of the world’s faults, illnesses, and treatments, and would eventually transfer him, safe and sound, to the Territory of Peace.(2)

Luqman, the wise, told his son:

یَا بُنَیَّ! إنَّ الدُّنْیَا بَحْرٌ عَمِیقٌ قَدْ غَرِقَ فِیهَا عَالَمٌ کَثِیرٌ، فَلْتَکُنْ سَفِینَتُکَ فِیهَا تَقْوی اللهِ وَحَشْوُهَا الإیمَانَ وَشِرَاعُهَا التَّوَکُّلَ وَقَیِّمُهَا العَقْلَ وَدَلِیلُهَا العِلْمَ وَسُکَّانُهَا الصَّبْرَ.

My son! Indeed the world is a deep see, which has drowned many worlds. So you should travel in it with the ship of piety, load this ship with belief, take a sail of reliance on Allah for the ship, employ a crew of wisdom, a guide of knowledge and passengers of patience and tolerance for it.(3)

The Messenger of Allah (S) said:

کُنْ فِی



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1- Bihar al-Anwar: ۷۰/ ۸۴, Bab ۱۲۳, tradition ۴۷.

۲- Wasa’il Al-Shi’ah: ۱۶/ ۱۰, Bab ۶۲, tradition ۲۱۸۲۷.

۳- Al-Kafi: ۱/ ۱۵, Kitab Al-’Aql wa Al-Jahl, tradition ۱۲.

الدُّنْیا کَأنَّکَ غَرِیبٌ أوْ کَأنَّکَ عَابِرُ سَبِیلٍ، وَعِدْ نَفْسَکَ فِی أصْحَابِ القُبُورِ.

Be present in this world as if you are an alien, or a passing traveler, and consider yourself as the dead ones.(1)

Imam Sadiq (as) said:

یَا بْنَ جُنْدَبٍ! إنْ أحْبَبْتَ أنْ تُجَاوِرَ الجَلِیلَ فِی دَارِهِ وَتَسْکُنَ الفِرْدَوْسَ فِی جِوَارِهِ فَلْتَهُنْ عَلَیْکَ الدُّنْیا.

O son of Jundab! If you like to be Allah's neighbor in His House in the Hereafter and be with Him in His paradise, this world should be worthless for you.(2)

The Qur'anic verses and the traditions of Prophet's House (as) imply that if the world is employed to do good deeds and advantageous performances, in order to construct the hereafter fruitful, this is a fine worthy world. If, on the other hand, it is used for badness, oppression, and sins, and destroys the hereafter, it is indeed a worthless world.

In general, the goodness or badness of the world depends on the people's ideas and performances. If one acts with belief, morality and good deeds, living in the world is certainly for his benefit. But if he lives in the world with disbelief, idolatry, bad morality, and wrongdoing, the world is harmful for him.

As a result, it is not possible to judge the world without knowing about the human's relationship with it as well as his performance in it. For those people for who the world is considered deceitful, it is said: All the badness is gathered in a house, whose key is love for the world. Entering the world



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1- Bihar al-Anwar: ۷۰/ ۹۹, Bab ۱۲۲, tradition ۸۶.

2- Tuhaf Al-'Uqul: ۳۰۳; Bihar al-Anwar: ۷۵/ ۲۸۱, Bab ۲۴, tradition ۱.

.is easy, but exiting it safely is difficult

If the hereafter were a lasting clay container and the world were a temporary golden one, the hereafter would still be deserved to be loved by the people. However it the hereafter that is like a golden and permanent container and the world is like an ending .clay one

Abu Hazim Makki said: "It is supposed that you avoid the world because I was informed that on the Last day the servant is brought into account and a caller will call on behalf of Allah that this is a servant who belittled what Allah praised and liked ".whatever Allah disliked

وَنَفْسى بِخِيانَتِها وَمِطالى

.My own soul with its offences and my dilly-dallying have deceived me

The soul is a phenomenon, which is impossible or at least difficult for one to understand, but recognizing its signs, as mentioned in Qur'an and the traditions are .not as hard

If the soul is not put into training and through purification, it would become polluted .with whims and desires, and then committing any sins would become easy for it

Whim lexically means "falling down or moving in a wrong direction" and also "extreme desire for anything". Desire implies "collapse, corruption, and being misled". Psychologically, desire means "a stressful motion in human soul that does not leave ".him relaxed, such as love, hatred, and wrath

One who is desirous for something in every moment does not have the power to move towards perfection. Achieving perfection requires calmness and peace of the mind. As far as

there are desires, there is no peace and the mind then does not govern the soul. A child is naturally desirous, so he should be watched closely so that he may not get accustomed to being desirous. Women are also desirous by nature, because they are perfect in nature. Moreover, this is a necessity for women, because they are created for managing the internal affairs of the house and they should pay attention to the details. What harms women more than other things is jealousy which they should try .and control through training and trying

In general, if the desire is left with no reign, it would change into lust. And if wisdom cannot rule this lust, it may transgress and lead to insanity. This insanity is quite visible in people's greed and ambition. Such people are like the deaf and the blind and would do anything to reach their purpose. For doing so, they violate all social and religious sanctities and may even become disloyal to their friends and their country. No one should trust the friendship of such people, because they have only one single beloved for which they can sacrifice all other dear ones. Those who suffer from the insanity of greed only like those people who are ready to be a tool in their hand, for facilitating .their evil intentions, thus they generally hate piety and the pious ones

People's desires turns to severe lust and lust makes them insane because a strong lust destroys their thinking and

.wisdom

The extreme desire for positions is the most severe lust, which has harmed mankind more than other lusts. This lust has colored the pages of history in red, causing people .to kill their fathers, brothers and sons

It should be pointed out that by following the carnal soul it is only referred to the harmful aspects of it that causes lusts and desires. In fact, no one should completely ignore his soul, as some of the seekers of truth have wrongly misunderstood. But since humans are naturally more inclined to the negative aspects of their souls that is engaging in wrongdoing, the religious leaders have warned us against the carnal soul entirely. That's why during preaching the warnings are heavier than the hopes. Humans are inclined to a variety of social and personal attempts called the instincts, most of which lead to selfishness. And this selfishness is laid in human nature, out of .Allah's higher wisdom, for the continuation of life and steps of perfection

This innate selfishness should be controlled by belief in Allah, the Resurrection, and spiritual relationship with the prophets and the infallible Imams, as well as by accomplishing the religious duties and observing the rights of other people, so that selfishness does not begin its reign. An extremely selfish person thinks about nothing but his personal benefits. This devilish vice would harm the selfish person in the first place, and the society at large. For instance anger is a prerequisite of selfishness, but it should be controlled and

only employed for defending one's life, wealth, reputation, country and right, not for bothering the weak. Extreme anger is savagery and an insignificant one lacks zeal.

Freedom, which is another instance, is the fruit of life and the prerequisite of human will, because it prevents him from being limited by others' wills. But this innate tendency should be used wisely and moderately. If the blessing of freedom is used excessively, it leads to chaos. If it is used inadequately, it causes captivity and oppression.

Human instinct of loving wealth is also a decent one to the extent that it does not lead to malice on one hand, and illegal activities, such as theft, embezzlement, and gambling to gain it, on the other.

The best position in relationships with others is good morality, which should be kept in a moderate state, not to violate anyone's rights.

Sociability and happiness with others is acceptable to the extent that it does not turn into unsuitable mockery. Mentioning friends' virtues is encouraging them to goodness, but it should not lead to flattery(١). From the above-mentioned issues, the vices of the soul, which is not adorned with religious training, becomes clear.

## Descriptions of the Soul

The Holy Qur'an has cited some descriptions for the soul that emerge due to human inattention to the religious and moral facts:

١. The carnal soul, ٢. The corrupting soul, ٣. The fooling soul, ۴. The reducing soul, ۵. The pledged soul, ۶. The desirous soul, ٧. The woeful soul.

The Qur'anic verses containing these descriptions of the soul are in



١- Ilm Al-'Akhlaq: ١٠١.

order:

إِنَّ النَّفْسَ لأَمَّارَةٌ بِالسُّوءِ إِلاَّ مَا رَحِمَ رَبِّى.

Most surely man's soul is prone to evil, unless my Lord do bestow His Mercy. (۱۲:۵۳)

وَقَدْ خَابَ مَنْ دَسَّاهَا.

And he will indeed fail who corrupts the soul. (۹۱:۱۰)

وَمَنْ يَرْغَبُ عَنْ مِلَّهِ إِبْرَاهِيمَ إِلاَّ مَنْ سَفِهَ نَفْسَهُ.

And who forsakes the religion of Ibrahim but he who makes himself a fool. (۲:۱۳۰)

قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنفُسُكُمْ أَمْرًا.

Nay your souls have made the matter light for you. (۱۲:۱۸)

كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ.

Every soul is held in pledge for what it earns. (۷۴:۳۸)

وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنْ الْهَوَى، فَإِنَّ الْجَنَّهَ هِىَ الْمَأْوَى.

And as for him who fears to stand before his Lord and forbids the soul from low desires, then surely the garden- that is the abode. (۷۹:۴۰-۴۱)

أَنْ تَقُولَ نَفْسٌ يَا حَسْرَتَا عَلَى مَا فَرَّطْتُ فِى جَنْبِ اللَّهِ.

Lest a soul should say: O woe to me! For what I fell short of my duty to Allah. (۳۹:۵۶)

Shaykh Baha'i in his valuable book, 'Arba'in says: "By 'soul' in the traditions it is meant the savage powers, like lust and anger." Ghazali in 'Madarij Al-Quds' has mentioned this point in the following sentence: 'The 'soul' is ascribed to all the vices that are in contrast with the power of thinking.'

The Holy Prophet is reported to have said:

أعْدَى عَدُوِّكَ نَفْسُكَ الَّتِی بَیْنَ جَنْبَیْکَ.

The most severe of your enemies is your own soul that is placed between your two sides.(1)

The divine wise men say that the soul is fought only because of its belonging to the body, which

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1- 'Uddat al-Da'i: 314; Bihar al-Anwar: 64/67, Bab 45, tradition 1.

causes savage and satanic vices. Regardless of this belonging to the body, the soul is really the mind, possessing the virtues of the angels. In this sense, the soul serves to worship Allah and to reach His paradise. Therefore the attributes of the soul's belonging to the body should be fought so that the soul can reach peace and be safe from its satanic aspects. Otherwise, it would always be full of quarrels and disputes!

The great Persian poet, Sa'di, says: I asked someone the meaning of the following tradition of the Prophet: "The most severe of your enemies is your own soul that is placed between your two sides." He answered: "It is because if you do good to any enemy he becomes a friend, but your own soul increases its enmity if you do good to it and fulfill its desires!" The followers of the carnal soul, who live unwisely, are the insane.

Buhlul was asked: "How many fools are there in the city?" He replied: "It is very hard to count them. Ask me of the number of the wise men!"

### Amir al-Mu'minin's Viewpoint about Reforming the Soul

Imam 'Ali (as), out of his full insight into the reality and his knowledge about everything, has recommended some ways for reforming the soul that the great Shi'a scholar, the late 'Amudi, has cited in Ghurar al-°ikam:

إذَا رَغِبْتَ فِی صَلَاحِ نَفْسِکَ فَعَلَیْکَ بِالإقْتِصَادِ وَالقُنُوعِ وَالتَّقَلُّلِ.

When you desired to reform your soul do behave with moderation and contentment, and belittle the world.(1)

صَلَاحُ النَّفْسِ مُجَاهَدَةُ الهَوَی.

Reforming the soul is fighting the



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1- Ghurar al-Hikam: ۲۳۷, Islah Al-Nafs, tradition ۴۷۶۶.

desires that destroy it.(١)

سَبَبُ صَلَاحِ النَّفْسِ العُزُوفُ عَنِ الدُّنْيَا.

The key to reforming the soul is preventing oneself from the worldly issues.(٢)

دَوَاءُ النَّفْسِ الصَّوْمُ عَنِ الهَوَى.

The remedy for the soul is avoiding the unwise desires.(٣)

سَبَبُ صَلَاحِ النَّفْسِ الوَرَعُ.

The key to reforming the soul is avoiding the sins.(٤)

إنّ تَقْوى اللهِ دَواءُ داءِ قُلوبِكُمْ... وَطهُورُ دَنَسِ أنْفُسِكُم.

Piety and fearing Allah cures your hearts and purifies your souls.(٥)

آفَةُ النَّفْسِ الوَلَهُ بِالدُّنْيَا.

Corruption of the soul is caused by considerable interest in the world.(٦)

رَأسُ الآفَاتِ الوَلَهُ بِالذَّاتِ.

The greatest corruption is the lust for illegal enjoyments.(٧)

طُوبَى لِمَنْ عَصَى فِرْعَوْنَ هَوَاهُ وَأطَاعَ مُوسَى عَقْلِهِ.

Blessed is he who fights the Pharaoh of his soul and obeys the Moses of his wisdom.(٨)

This divine statement implies that everyone has a Pharaoh and a Moses on his soul and if he wants to reach Moses' position, he should contrast it to the soul of the Pharoah, or else he would drown in the sea of demise. And if he follows the Moses of wisdom, he would deserve Allah's praise, as a special believer:

سَلامٌ عَلَى مُوسَى وَهَارُونَ... إِنَّهُمَا مِنْ عِبَادِنَا الْمُؤْمِنِينَ

Peace be on Musa and Haroun... Surely they were both of Our believing servants.

((۳۷:۱۲۰, ۱۲۲

:Imam 'Ali Amir al-Mu'minin (as) has stated

طَهِّرُوا أنْفُسَكُمْ مِنْ دَنَسِ الشَّهَوَاتِ تُدْرِكُوا رَفِيعَ الدَّرَجَاتِ.

Purify your souls from the pollution of unlawful lusts to reach high spiritual (positions.(۹

Anyone who wants to attain a divine position, and desries to be released from the limited cage of nature to the garden of wisdom and understanding, should purify his soul from



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.Ghurar al-Hikam: ۲۴۱, Mukhalifat Al-Hawa, tradition ۴۸۸۱ -۱

.Hurar Al-Hikam: ۱۳۶, Al-Dunya Afat Al-nafs, tradition ۲۳۸۶ -۲

.Ghurar al-Hikam: ۲۳۵, Muraqibat Al-Nafs, tradition ۴۷۱۸ -۳

.Ghurar al-Hikam: ۲۷۱, Salah Al-Din Bihima..., tradition ۵۹۱۲ -۴

Nahj Al-Balagha: ۳۱۲, Sermon ۱۹۸, min Khutbat lahu a.s yanbahu Ali Ahata Ilm - ۵ ...Allah

.Ghurar al-Hikam: ۱۳۶, Al-Dunya Afat Al-Nafs, tradition ۲۳۸۵ -۶

.Ghurar al-Hikam: ۳۰۳, Zam Al-Lizzat, tradition ۶۹۲۳ -۷

.Uyun al-Hikam wal-Mawa'izh, ۳۱۴' -۸

.Ghurar al-Hikam: ۳۴۰, Tahzib Al-Nafs, tradition ۴۸۵۱ -۹

the pollutions and lusts, and prevent the soul from loving worldly enjoyments, so that he would be adorned with the attributes of angels, and would even reach a position higher than that of the angels.

The divine scholars have stated that human can purify his soul in one of these four ways: ۱. Learning from the sinners, ۲. Accompanying the wise men, ۳. Asking his real friends about his own vices and faults, ۴. Avoiding the sins in him that are mentioned by his enemies.(۱)

### The Description of my Dilly-Dallying

I have dilly-dallied for years and have done nothing for asking repentance, reforming my soul, attaining provisions for the Hereafter, doing good deeds, avoiding sins, and seeking wisdom and insight. The satisfaction with today and tomorrow has deceived me and prevented me from seeking the truth. O Allah! I ask you for a strong will and a power to fulfill my promises so that I may be released for this idleness of mine, as this weakness would eventually harm me, depriving me from Your mercy and forgiveness, and placing me among the disobedient servants.

يا سَيِّدى فَأَسْأَلُكَ بِعِزَّتِكَ أَنْ لا يَحْجُبَ عَنْكَ دُعائى سُوءُ عَمَلى وَفِعالى

O my Lord! So I ask you by Your Might not to let my evil deeds and acts veil my supplication from You.

### The Reason for the Obstruction of Supplications

Wrongdoing is a veil that prevents humans from receiving the Divine blessings and Mercy, as well as from the fulfillment of the supplications, except if the sinner repents from his sins. Evil deeds take away the desire and mood of supplication



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۱- Hikmat Ilahi: ۳۹۸-۳۹۹.

from the servant, preventing him from coming to Allah's presence. Even if a sinful servant succeeds in calling Allah and asking Him his requests, his supplications would not likely be fulfilled. Deprivation of the servant from the fulfillment of his supplications is in fact him being expelled from the Mercy of his Lord. It has been quoted from a mystical lover of Allah: It is harder for me to get deprived of .supplicating than being deprived it from its fulfillment

In this part of the supplication, the supplicant beseeches to the Almighty and asks him: My Lord! Hinder the effect of my evil doing on the fulfillment of my supplications, so that I can keep on supplicating and You continue accomplishing my prayers, out of .Mercy

It is narrated in a tradition that Amir al-Mu'minin (as) passed a place, together with some of his disciples, where he saw a young man putting his head against a wall, and swearing Allah by His Might to fulfill his request. Imam (as) stated: "His request would ".be accepted because of such swearing

Surely, the Compassionate Lord has the power to hinder the bad effects and open new doors to His servant. He is the One Who prevented the fire from burning Abraham (as). And he is the One Who prevented the knife from cutting the throat of .(Ismael (as

وَلا تَفْضَحْنی بِخَفِی مَا اطَّلَعْتَ عَلَیْهِ مِنْ سِرّی

.Not to disgrace me through the hidden things You know of my secrets

**Secret–Keeping**

The servant should know that Allah is well aware

of the entire world, all the beings and their hidden and apparent aspects, so there is no unfamiliarity, forgetfulness, or ignorance from Him. He is well aware of the past, present and future events. The hidden side of humans is evident to Him. If He reveals our hidden sins, we would be disgraced before our parents, spouse, children and others. If they know about our hidden sins, they would discard us, and perhaps not .want to talk to us anymore

The servant, in this section of the supplication, beseeches to the Lord to maintain his .grace and not disgrace him for his hidden sins

By murmuring these divine words, the supplicant should be sure that his Lord would never disgrace a repenting sinful servant. The Almighty conceals the sins to such an :extent that He has stated about accounting for some of His servants' deeds

I account for their deeds Myself, so that their deeds would not get obvious to Prophet Muhammad, who himself is so kind to his Ummah, and so they don't get disgraced .before him

The fourth infallible Imam has stated some of the attributes of the Almighty in Abu :Hamza supplication like this

سَتّارُ الْعُيُوبِ، غَفّارُ الذُّنُوبِ، عَلاّمُ الْغُيُوبِ، تَسْتُرُ الذَّنْبِ بِكَرَمِكَ، وَتُؤَخِّرُ الْعُقُوبَهَ بِحِلْمِكَ.

O the Concealer of faults, the Forgiver of sins, the Knower of the hidden, You conceal .the sins out of Your Might, and You delay the punishments, out of Your Patience

Some servants of Allah, with their limited capacity, astonishingly conceal others' faults. If these are the Almighty's

?servants, how good is the concealer Himself

Prophet Jacob (as) who wanted to persuade Josef (as) that his brothers had behaved :unjustly to him, only heard from him

عَفَا اللَّهُ عَمَّا سَلَفَ.

(Allah forgives what is past... (۵:۹۵

### An Astonishing Story on Forgiveness

Abu Abd Al-Rahman Hatam Ibn Yosuf Asam, a noble man from Khurasan, was highly knowledgeable and pious. It has been said that he was named al-Asamm(۱) because once a woman came to him to ask something. While talking to him, the woman unintentionally broke wind and got very ashamed. Hatam pointed at his ear, implying that he could not hear her speech. The woman got very happy that she was not disgraced before this knowledgeable scholar. No one was aware of this happening. But Hatam was named Asam from that time, because he pretended to hear badly until that woman was alive. When he passed away, another pious noble man dreamed of him and asked him: "How did Allah account for you?" Hatam answered: "Because I considered what I heard unheard, the Almighty forgave what I had ever done and ".heard altogether

وَلا تُعاجِلْنی بِالْعُقُوبَهِ عَلی ما عَمِلْتُهُ فی خَلَواتی مِنْ سُوءِ فِعْلی وَإساءَتی وَدَوامِ تَفْریطی وَجَهالَتی وَکَثْرَهِ شَهَواتی وَغَفْلَتی

And I ask You not to hasten me to punishment for what I have done in private: my evil acts in secrecy, my misdeeds, my continuous negligence, my ignorance, my manifold .passions and my forgetfulness

According to the Islamic teachings, if the Almighty hastened the people to punishment, not a single being would have remained on earth. But He



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.Asam in Arabic means severe deafness -۱

does not hurry in punishing the sinful servants, due to His Mercy, so that they profit from the opportunity, come to Allah with genuine repentance, reform their previous faults and compensate for the previous duties. Moreover, the Almighty does not hasten the sinners to punishment so that if a believing progeny is to appear from them, the punishment would not hinder it. Also He postpones the punishment because of the children's crying, the believers' sincere supplication, and the supplicants' weeping at night and repentance. And if there is no such hindrance, he does not delay .the punishment

Although hastening the sinners to punishment due to their boldness exists in Allah's system, it can be removed by repentance, reforming the faults, and beseeching to .Him, as the people of Prophet Jonah (as) removed the punishment from themselves

It should be highlighted that if Allah's punishment arrives, no one has the power to return it. Also sometimes the divine punishment is represented in the world as catastrophes such as famine, heavenly disasters, expensiveness of goods, distrust .among people, and eventually spiritual metamorphosis

The signs of inner metamorphosis are mentioned in an important tradition of the :(Prophet's (as), in address to Imam 'Ali (as

يَا عَلِيُّ! إنَّ القَوْمَ سَيُفْتَنُونَ بَعْدِى بِأمْوَالِهِمْ وَيَمُنُّونَ بِدِينِهِمْ عَلَى رَبِّهِمْ وَيَتَمَنَّوْنَ رَحْمَتَهُ، وَيَأمَنُونَ سَطْوَتَهُ، وَيَسْتَحِلُّونَ حَرَامَهُ بِالشُّبُهَاتِ الكَاذِبَهِ وَالأهْوَاءِ السّاهِيَهِ، فَيَسْتَحِلُّونَ الخَمْرَ بِالنَّبِيذِ، وَالسُّحْتَ بِالهَدِيَّهِ وَالرِّبَا بِالبَيْعِ.

O 'Ali! Soon after me, the nation is examined by its properties, they ask favor from their Allah for embracing the religion, they hope for His

Mercy, and consider themselves safe from His punishment, they make His unlawful lawful, with lying and passions, so they make the intoxicant drink a lawful drink, the unlawful wealth a lawful gift and granting, and the usury a lawful business for themselves.(١)

In fact, if people's hearts have not metamorphosed to a satanic state, due to insistence on evil doing, how can they consider Allah's unlawful issues, such as the intoxicant drink, unlawful wealth, and usury as lawful so easily? These are the signals of the transformation heart, which is in reality part of Allah's punishment, as was depicted in the appearance of the disobedient Israelite people whose sinners were addressed by Allah's punishment call:

...فَقُلْنَا لَهُمْ كُونُوا قِرَدَةً خَاسِئِينَ.

...so we said to them: 'Be as apes, despised and hated.' (٢:۶۵)

Imam 'Ali (as) in these sentences has referred to four evil doings: ١. Dissipation, ٢. Ignorance, ٣. Passion, ۴. Forgetfulness.

### Dissipation

By dissipation, it is meant negligence in worshiping and in obeying Allah, as well as in serving His servants and doing good. The divine teachings have warned people against dissipation, considering it as an extreme harm that prevents them from benefiting the divine blessings.

التَّفْرِيطُ مُصِيبَةُ القَادِرِ.

Dissipation is the competent person's disaster.(٢)

ثَمَرَةُ التَّفْرِيطِ النَّدَامَةُ، وَثَمَرَةُ الحَزْمِ السَّلَامَةُ.

The result of dissipation is regretful ness, and the fruit of prudence is safety.(٣)

الجَنَّةُ غَايَةُ السَّابِقِينَ، وَالنَّارُ غَايَةُ المُفَرِّطِينَ.

Paradise is the fate of the forerunners and Inferno is the destiny of the dissipaters.(۴)

:The sixth infallible Imam, Imam Sadiq (as), stated

مَنْ فَرَّطَ تَوَرَّطَ.

One who dissipates would severely get into



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۱- Nahj Al-Balagha: sermon ۱۵۶, wa min kalam lah a.s khataba bihi ahlu Basra...; Bihar al-Anwar: ۵۶/ ۱۰۰, Bab ۴, tradition ۳۲.

۲- Ghurar al-Hikam: ۴۷۹, Mutafarriqat Ijtima'i, tradition ۱۱۰۰۹.

۳- Nahj Al-Balagha: Hikmat ۱۸۱.

۴- Nahj Al-Balagha: ۲۲۱, sermon ۱۵۷, wa min khutbat lau a.s yahuthu Al-nas ala Al-taqwa.

(troubles.(1

## Ignorance

Ignorance of the truths of the world and the Hereafter, as well as being unaware of the duties and rights of oneself and the others is like a dangerous illness. If this illness is not cured via acquiring knowledge and understanding, it would bring about permanent harm, disgrace, and ruin. Some of the traditions on ignorance were mentioned in previous pages under the explanation for the phrase "I have been ".audacious in my ignorance

## Passion

Passion means an extreme desire for anything, gaining of which is a human goal. If this desire is for untrue and unlawful, it leads to committing sins and to the corruption .of the spirit, and eventually results in the punishment in this world and the next one

Longing too much for the worldly issues is the main cause of passion. This extreme craving, together with satanic temptations and accompanying the sinners, nourishes the tree of wrongdoing, the damned branches of which are various sins. It causes distance from Allah, deprivation from His Mercy, disgrace in the world, and .punishment in the Last Day

This dangerous tree would not be destroyed except by accepting advises, repentance .and returning to Allah, and reflection and concentration on the course of the events

The truthful servants say: The most dangerous branches of the passion tree, which have grown in most souls and led to many sins and immoralities, are seven: ١. Passion for positions and superiority, ٢. Passion for wealth and belongings, ٣. Passion for palaces and expensive mansions, ۴. Passion for relationship with



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.Tuhaf al-'Uqul: ٣۵۶ -١

pretty women, ۵. Passion for delicious foods and intoxicant drinks, ۶. Passion for various splendid clothes, and ۷. Passion for associating with the wrongdoers and the .sinners

These seven passions unintentionally stimulate seven satanic vices, depriving human heart from the rays of understanding: ۱. Pride, ۲. Hypocrisy, ۳. Jealousy, ۴. Greed, ۵. .Stinginess, ۶. Oppression, and ۷. Wrath

Explanation of each of these seven vices and their destructive outcomes requires a .separate book

Those who have fell down into the well of passions, when startled by the messenger of death, finally understand that they have harmed themselves greatly, replacing a fine blissful Hereafter with a meek world, whose happiness is simultaneous with grief .and whose enjoyment with displeasure

### The Unlucky Prince

The state of those entangled in the trap of the world and drowned in the darkness of passions is like that of a young prince whose father inclined to prepare his marriage, .and thus a uniquely beautiful princess was proposed to and chosen for him

When everything was ready for the wedding ceremony, everyone from the ordinary people to the noble ones were invited to the palace, were treated with gifts and various meals, and were happy of the cheerfulness and astonished with the splendor .of the reception

The angel-like bride was brought into the bridal chamber with make-up and diverse adornments, but the groom was absent and was not found in spite of a thorough search. On that very night, the groom had drunk excessive wine, and his mind had darkened, just as his luck. As we

was in a state of drunkenness, he left the feast unknowingly and passed some alleys. There he reached a crypt of the Zoroastrians, in which they usually laid the bodies of .their dead, lighting up fires and candles beside them

Seeing the crypt, the young intoxicated prince conceived it as the bridal chamber and entered it. There, the body of a dead old woman, still intact, was put by the .Zoroastrians. The unlucky drunk prince hugged the dead body passionately all night

When he was sober again with the next morning breeze and found himself in a terrifying crypt by an ugly dead body, he almost died with embarrassment and shame. He kept thinking of how he could hide this happening from others when suddenly his !father, along with their servants, found him and knew about the disgrace

This is a panorama of the lives of those who have been deceived by an unpleasant domain of passions, exchanging a lucky Hereafter with it! Imam Sadiq (as) has :narrated from his father, from the messenger of Allah (S), who stated

طُوبَى لِمَنْ تَرَکَ شَهْوَةً حَاضِرَةً لِمَوْعُودٍ لَمْ يَرَهُ.

Blessed is the one who leaves a present passion for getting an unseen promised (Paradise.(١

حُفَّتِ الجَنَّهُ بِالمَکَارِهِ وَحُفَّتِ النَّارُ بِالشَّهَوَاتِ.

The Paradise is enveloped with the hardness of worship and obedience, and the Fire (is surrounded by the passions.(٢

Someone told the fifth infallible Imam, Imam al-Baqir (as): "My worship and fasting :are little, but I am willing not to have unlawful sustenance." The Imam (as) told him

وَأيُّ اجْتِهَادٍ أفْضَلُ

p: ٢۴١

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.Amali, Mufid: ۵١, Al-majlis Al-Sadis, tradition ١٨ -١

.Bihar al-Anwar: ۶٨/ ٧٢, Bab ۶٢ -٢

مِنْ عِفَّهِ بَطْنٍ وَفَرْجٍ!

No deed is better than avoiding unlawful sustenance and passions.(١)

The messenger of Allah (S) said:

أَكْثَرُ مَا تَلِجُ بِهِ أُمَّتِى النَّارَ الأَجْوَفَانِ: البَطْنُ وَالفَرْجُ.

The most common reason for which my nation enters the Hell is passion of the belly and sexual passion.(٢)

## Forgetfulness

Forgetfulness means unawareness of something one has been aware of before. Too much engagement in worldly issues, appearance, and desires are all due to forgetfulness of Allah, the Day of Judgment, obedience, and worship.

Amir al-Mu'minin, 'Ali (as), in his wise advices, warns people of the damages of forgetfulness:

الغَفْلَهُ أَضَرُّ الأَعْدَاءِ.

Forgetfulness is the most harmful enemy.(٣)

وَيْلٌ لِمَنْ غَلَبَتْ عَلَيْهِ الغَفْلَهُ فَنَسِىَ الرِّحْلَهَ وَلَمْ يَسْتَعِدَّ.

Woe to the one who is overcome by forgetfulness, hence he forgets his immigration to the next world and would not get prepared for it.(٤)

مَنْ غَلَبَتْ عَلَيْهِ الغَفْلَهُ مَاتَ قَلْبُهُ.

One, who is overcome by forgetfulness, his heart dies.(٥)

دَوَامُ الغَفْلَهِ يُعْمِى البَصِيرَهَ.

Continuation of forgetfulness blinds human insight.(٦)

Imam Hasan Mujtaba (as), the second infallible Imam, stated:

الغَفْلَهُ تَرْکُکَ المَسْجِدَ وَطَاعَتُکَ المُفْسِدَ.

Ignoring the worship at mosque and obeying the corrupted people are signs of (forgetfulness.(۷

وَکُنِ اللّهُمَّ بِعِزَّتِکَ لی فی کُلِّ الاَحْوالِ رَؤوفاً وَعَلَیَّ فی جَمیعِ الْاُمُورِ عَطُوفاً

And by Your Might, O Allah! Be kind to me in all states and be gracious to me in all !affairs

No one in the world can describe Allah's kindness, however knowledgeable he or she may be. But His kindness can be understood from pondering on Qur'anic verses and the traditions of the Prophet's Household (as). The easiest way for recognizing the Mercy of



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.Bihar al-Anwar: ۶۸/ ۲۶۹, Bab ۷۷, tradition ۴ -۱

.Bihar al-Anwar: ۶۸/ ۲۶۹, Bab ۷۷, tradition ۵ -۲

Ghurar al-Hikam, ۲۶۵, tradition ۵۷۴۴; Mizan al-Hikmah: ۹/ ۴۳۶۲, Al-Ghifla, tradition -۳ .۱۵۱۳۵

Ghurar al-Hikam, ۱۴۶, tradition ۲۶۵۶; Mizan al-Hikmah: ۹/ ۴۳۶۲, Al-Ghifla, tradition -۴ .۱۵۱۴۳

Ghurar al-Hikam, ۲۶۶, tradition ۵۷۶۵; Mizan al-Hikmah: ۹/ ۴۳۷۲, Al-Ghifla, tradition -۵ .۱۵۲۰۷

Ghurar al-Hikam, ۲۶۶, tradition ۵۷۶۲; Mizan al-Hikmah: ۹/ ۴۳۷۲, Al-Ghifla, tradition -۶ .۱۵۲۰۸

Bihar al-Anwar: ۷۵/ ۱۱۴, Bab ۱۹, tradition ۱۰; Mizan al-Hikmah: ۹/ ۴۳۷۲, Al-Ghifla, -۷ .tradition ۱۵۲۰۳

.the Almighty is paying attention to the instances in which His Mercy can be perceived

It is narrated form the Prophet of Islam (S): I asked presented some requests before Allah, one of them was: "O Allah! Leave my nation's deeds to me to account for them." I was then addressed: "Even though you are the Prophet of kindness, but you are not the most Merciful. If you are informed of some of the sins of your people, you would .hate them; let only Me know about their sins

O Muhammad! I would account for them in such a way that no one would get informed of their sins, not even you. So when I hide their sins from you, who are the .manifestation of kindness, I would certainly hide their sins from others too

O Muhammad! If you have a prophethood of kindness to them, I have Godly Mercy to them. You are their prophet, while I am their Lord. If you are with them today, I have .been kind to them from the very beginning and will be so until eternity

**The Sinner and Allah's Forgiveness**

Shaykh Baha'i says: A reliable man told me about a sinner who had died and his wife asked the people for help the washing, shrouding, and burial of his body. But they hated the dead sinful man so much that no one cooperated with his wife. Hence, she had to hire someone to bring him to the city's public prayer mosque so that the .believers might help hold the ritual there

But still no one attended! So she asked the hired man to take the dead body to the .desert and bury it without washing and shrouding

There was a mountain near that desert in which a pious man lived. He had spent all his life in worshipping Allah and the people living there knew him for his piety. As soon as he saw the sinful man's body, he went to attend his burial ritual. When the .neighboring people heard it, they rushed to accompany the pious man too

People asked the pious man why he was attending the sinner's ritual. He answered: "In my dream, I was told to come to this site of the desert where a single woman is ".accompanying a dead body, and pray for it, since he is forgiven

Everyone was astonished at this happening. The pious man called the sinner's wife and asked about her husband. She answered: "Most of the days he was engaged in one sin or the other." The pious asked her again: "Had you seen any good deeds from him?" She replied: "I saw three good deeds from him; first that everyday after committing sin, he changed clothes, and began praying humbly, second that his home was never void of orphans and he was more kind to them than to his own children, and third whenever he got up at night, he cried and said: O Allah! Where in the Hell will "!?you place this sinner

**The Servant of 'Abdullah al-Mubarak**

Attar Nayshaburi says: 'Abdullah Mubarak had a servant and

had promised to set him free if he could work and pay back as much as his price. One day someone told ‘Abdullah: “Your servant opens the graves at night, steals the shrouds of the dead bodies to sell them and pays you!” ‘Abdullah was very upset at hearing this. One night, he secretly followed the servant to the cemetery where the latter entered a grave, put on old clothes and a chain around his neck, placed his face .on the ground, and began supplicating and crying

Seeing this, ‘Abdullah hid in a corner and began weeping silently. The servant continued worshipping until the dawn. Then he exited the grave and went toward the city. He entered the first mosque he saw for the Morning Prayer. After his prayer, he said: “My true Lord! Another night finished and my master asks me for Drachmas now. O Allah! You are the Provider of the poor and the Supplier of the unfortunate.” At that time, a heavenly light appeared out of which a gold Drachma was put in the servant’s hand. Observing this, ‘Abdullah was greatly astonished, went toward the servant, embraced him and said: “May Allah sacrifice me for you! I wish you were my master and I were your servant!” The servant said: “O Allah! No one knew this secret of mine. Now that it is revealed, I don’t want to be alive anymore; take me to Yourself!” So he passed away in ‘Abdullah’s hands. ‘Abdullah buried him in the same

old clothes. That night, he dreamed of the Messenger of Allah (S) and prophet Abraham, who were coming to him on a horse, and told him: "Why did you bury our friend in old clothes?!"

In fact, the Almighty has Mercy on His servants in all states and in different forms, especially in the state of supplication and prayer.

إِلهی وَرَبّی مَنْ لی غَیْرُکَ أَسْأَلُهُ کَشْفَ ضُرّی وَالنَّظَرَ فی أَمْری

My Allah and My Lord! Have I any but You from whom to ask remedy of my affliction and regard for my affairs?

My Lord and My Allah! Do I have any source of blessing and mercy, but You? I ask You for the remedy of my affliction and bad state, and attention to my life affairs.

My Lord! There is someone who can alleviate my misery, Who is powerful in every aspect, does not deprive me of His mercy, is not mean, and no one has the power to keep His mercy away from me. The One Who has all these perfect attributes and is away from any fault, is You.

If I seek refuge to anyone except You for the remedy of my affliction and ask him my request, he would not be kind to me, would not be able to solve my problem, would be unkind in fulfilling my wish, or Your Will would hinder his relationship with me. Therefore he cannot do anything for me. Hence I should not rely on Your creatures and wholly rely on You. I should be hopeless

of all beings, like my relatives and friends and beseech only from You. I should humbly ask You for the remedy of my afflictions, difficulties, bad states and vices. I should ask .You to save me from calamities, harms, and mental and spiritual illnesses

One should always have hope only in Allah's Mercy and should beseech to Him, in such a way that as if he is drowing in the middle of sea, with no relations, assistance, :(dependence and worldy reliance on anyone but Allah. As the Almighty told Jesus (as

يَا عِيسَى، اُدْعُنِى دُعَاءَ الْغَرِيقِ الْحَزِينِ الَّذِى لَيْسَ لَهُ مُغِيثٌ.

(O Jesus! Call me like the calling of one who has no supporter when being drowned!(١)

:Imam Sadiq (as) said

إِذَا أَرَادَ أَحَدُكُمْ أَنْ لاَ يَسْأَلَ رَبَّهُ شَيْئاً إلاّ أَعْطَاهُ فَلْيَيْأَسْ مِنَ النَّاسِ كُلِّهِمْ وَلاَ يَكُونَ لَهُ رَجاءٌ إلاَّ عِنْدَ اللهِ، فَإِذَا عَلِمَ اللهُ عَزَّ وَجَلَّ ذَلِكَ مِنْ قَلْبِهِ لَمْ يَسْأَلِ اللهَ شَيْئاً إلاّ أَعْطَاهُ.

Whenever one of you wishes to gain whatever he wants fromAllah, he should be hopeless of all the people and just be hopeful of the Almighty. When Allah sees such (reliance in His servant's heart, He will grant whatever the servant wants from Him.(٢

The one who says 'O Allah! My Lord!' deserves to be free from all reliance and dependence, except that which is from the true Creator. Such a person should observe the world, its wealth, position, passion, and material things as a blessing and a tool granted by Allah for having a sound worldly life and a prosperous



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.Bihar al-Anwar: ١٤/ ٢٩٥, Bab ٢١ -١

.Al-Kafi: ٢/١٤٨, Bab Al-Istighna' min Al-Nas, tradition ٢ -٢

Hereafter. Thus he should not consider these worldly elements as his master; for anyone who accepts anyone else besides Allah, is a polytheist and the prayer of polytheists would never be accepted.

The one who says 'O my Creator!' should be free from the sovereignty of other false masters, pharaohs and their traditions. Because if he is dependent upon false masters and follows their traditions, his prayer would not be accepted, even if he faces many hardships.

One should be hopeless of all creatures, which cannot even help to the slightest extent, except by Allah's will. In this case, he would be wholly dependent on Allah, and should not feel insufficient.

The lovers of Allah who had sufficient knowledge about Him and His creatures and knew well that Allah's creatures can do nothing to solve their problems, were always in a state of joyfulness and satisfaction towards their Lord, considering Him as the sole problem solver and saying wholeheartedly: 'My Allah and My Lord' like Prophet Moses (as) who stated: 'My Lord! I have something in my poverty which you do not have in all Your resources.' Then Allah addressed him: 'What do you have?' He answered: 'I have a Lord like You!'(١)

When one cuts his relationship ties with everyone and pays attention only to Allah, He would have mercy on him, grant him blessings, solve his problems, and have regard for all his affairs. In this case, the servant would be accepted before the Almighty and would be subject to His Benevolence,



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١- Nafahat al-Layl: ١٠٩.

.despite his many sins

**The Tale of the Mother and the Child**

An ascetic scholar narrates that a mother expelled his disobedient, disorderly adolescent son from home and told him: "Get out! You are not my child anymore." He went out and played with other children until the sunset when all of them returned to their homes. When he saw himself alone without a friend, he returned home too and saw the door closed. So he put his head on the door, cried and called his mother to open the door for him, but the mother refused to do so. Meanwhile a pious scholar who was passing by showed pity for the son, knocked at the door, and asked his mother to allow him to come home again. The mother said: "I will accept your meditation provided that you write something so that whenever my son disobeyed again, he get out of home and do not call me his mother anymore." The scholar wrote .the same thing and gave it to the young boy's mother, hence they reconciled again

A while later, that scholar passed the same house and saw the young boy weeping again and telling his mother: "Do whatever you want, but don't leave me alone!" But the mother did not accept. The pious man waited to see what happens next. He saw the boy weeping continuously until he fainted from sorrow. The mother who was looking at her child got upset, opened the door, and embraced him, saying: "O the fruit of my eyes! Come to home

with me! If I refused to let you in, I was not serious, but I wanted to prevent you from disobedience and wrongdoing."

Likewise, if a sinner feels his repentance and weeping is not accepted, he should not get hopeless; rather he should ask Allah repeatedly, like that young boy so that he would get subjected to Allah's mercy and forgiveness. And if Allah has regard for human affairs, his affairs would become organized, his problems solved, and his poorness elevated, because Allah's regard, mercy and blessing are infinite.

### The Healing Regard

The biography of the king, Mahmud Ghaznawi, reads: One day he passed by the seashore and saw a sorrowful youngster who had spread his net for fishing.

The king asked the young man the reason for his sadness. He replied: "My seven brothers and I are poor orphans and have an elderly mother. After my father's death, I have been responsible for making a living for my family. But everyday I can catch only one or two fish, which is not sufficient for the expenses of my big family." The king told him: "Would you like me to help you with the fishing today?" The young man accepted. So the king said again: "Pull out the net in the name of your coworker this time." The young man waited for a while and then took the ropes of the net to pull it out, but he couldn't, so the king and his servants helped him pull it out. When it was pulled out of

.the water there were lots of fish in it

After returning to the palace, the king sent someone to bring his coworker to him and placed him beside himself, behaving kindly towards him. Everyone said: "This is a poor man whose place is not beside you." But the king answered: "He is my coworker and ".should benefit from whatever I possess

In other words, when the regard of a worldly king improves someone's life to this extent and alleviates his troubles, how influential is the regard of a True King, whose perfection is infinite and whose mercy is countless, to a poor destitute human, who !has turned to Him for his material and spiritual needs

Allah's regard, out of His mercy, is a regard that saved Noah (as) and the believers from the horrible storm, turned Moses' (as) staff into a snake to oppose Pharaoh's tyranny, rescued the Israelites from among the Nile's turbulent waves, saved Job (as) from his many calamities, and released Josef (as) from the deepness of the dark well, .brining him to the kingdom of Egypt

**The Amazing Story of Hatam al-Asamm**

Hatam al-Asamm was among the pious men of his age, but despite his good reputation and authority he was among those who could hardly make the ends meet. .However he had a strong belief in and reliance on the Almighty

One night, while talking with his friends, they spoke about Hajj, the Kaaba pilgrimage. So Hatam heartily desired to go for pilgrimage to Kaaba, the place where Allah's .prophets (as) had humbly worshipped Him

When Hatam

returned home, he told his wife and children: “If you allow me to go to Mecca, I will pray for you there.” His wife said: “How do you dare go to pilgrimage while you are well aware of our poverty? This pilgrimage is obligatory only for those who are wealthy.” His children confirmed their mother’s words, except his little girl who said sweetly: “What is wrong with going to this pilgrimage? Let my father go anywhere he wishes, our Provider is Allah, and father is only a mediator for our sustenance. The Almighty can grant us our sustenance through other means, if He wills.” Everyone got aware of the fact in the clever girl’s words and allowed Hatam to go for Hajj and pray .for them

Hatam became very happy, prepared the necessary means for his travel, and joined the pilgrimage caravan. Being informed of the little girl’s words and Hatam’s travel, their neighbors came and reproached her, saying that this travel lasted for months and they could not make a living in their father’s absence. Hatam’s family reprimanded the girl too for not holding back her tongue, which had forced them to .allow Hatam to depart

The little girl was so upset that she burst into tears and at the same time she sincerely raised her hands to the sky and called her Lord: “O Lord! They have always benefited from Your mercy and Blessings and got used to it. Do not despair them and do not ”!make me ashamed

While Hatam’s

family were wondering how they are going to make a living, the ruler of the city, who was returning from hunting thirstily, sent some people to their house to bring him .some water

The ruler's servants knocked at their door and asked for some water for the thirsty ruler. Hatam's wife looked up to the sky, astonished, and said: "O Lord! We slept last night without any supper and today the ruler is in need of us!" Then she poured water .in a bowl and apologized for the pottery bowl

The commander asked his disciples: "Whose house is this?" They said: "It's Hatam al-Asamm's, who is a pious man. He has gone to pilgrimage and his family is living in a difficult condition." The ruler said: "We have taken them into trouble asking for water. It is far from generosity for us to put such poor needy people into trouble." Then he unfastened his golden belt and threw it into Hatam's house and told his followers: "Throw your belts into this house if you like me." All his followers did so. When they wanted to come back, the king told that family: "Allah's praise on you! Now my minister takes the belts and pays you for them." Soon the minister brought the price !of the belts for Hatam's wife and took the belts back

Seeing this, the little girl began weeping. Everyone told her: "You should be laughing now not crying, because the merciful Allah has shown us a ray of His mercy

by improving our life this way." The girl said: "I am crying because last night we slept hungrily and today a creature of Allah's had regard for us and enriched us. So how enriching will be Allah's regard for a servant!" Then she prayed this way: "O Lord! Just as You had mercy toward us and arranged our life, have regard for our father and help him!"

Hatam, on the other hand, was going toward Mecca with the caravan while there was no one poorer than him. He had neither a horse to ride nor enough food to travel easily, but the people of the caravan who knew him helped him a little.

One night, Amir al-Hajj(١) got so seriously ill that the caravan's doctor could not do anything for him. Amir said: "Is there any pious man in this caravan to pray for me, so that I will be healed?" He was informed of Hatam al-Asamm. So Amir summoned him. The servants rushed and took him to Amir. Hatam greeted and began praying for Amir's healing beside him. Because of Hatam's prayer, Allah healed Amir. Therefore Amir showed special attention to Hatam; he ordered to give Hatam a horse and paid for all his expenses until the end of the travel.

Hatam appreciated Amir, and prayed and talked with Allah in a special attitude. When he went to sleep that night, he heard in his dream: "O Hatam! One who has reliance on Me and organizes his affairs by praying to Me,



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١- Amir Al-Hajj was the head of Hajj caravans then.

I would show Mercy to him. Do not worry about your family; I provided their sustenance too." After getting up, Hatam praised Allah and was astonished at the enormity of His regard.

When Hatam returned from Hajj pilgrimage, his family welcomed him joyfully. Hatam attended to them all, but showed special attention to his little girl, hugged and kissed her, and said: "Some people might apparently be small, but they are great in reality. Allah does not attend to the great ones in terms of age and reputation, but to those who have a greater appreciation of Him. So I invite you to know Allah and rely on Him, because anyone who has reliance on Him would not be left alone by Him."(١)

## The Influential Regard

The great scholar, Sayyid Ja'far Mazari'i, has narrated: A cleric of the great seminary in Najaf could hardly make the ends meet. One day, he addressed Imam 'Ali (as) in his holy shrine and said: "How do you have such expensive candelabrums in your shrine, while I am so needy?!"

The poor cleric saw Imam 'Ali (as) in his dream on the same night, who told him: "If you want to live in Najaf, beside my shrine, there would only be this poor life for you. But if you like a wealthy luxurious life, you should move to Hiydar Abad, India to a specific person's house, and tell him: 'به آسمان رود و کار آفتاب کند'(٢)" After seeing this dream, the poor cleric went to the shrine again and complained:



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١- Anis al-Layl: ٢٩٢.

٢- It will be raised to the position of the sun.

My life is difficult here in my hometown. How can I move to India?" But he dreamed" of the Imam (as) again who told him: "Your solution is what I told you. If you cannot tolerate such condition beside my shrine, you should go to India, to the house of that famous man and tell him: 'به آسمان رود و کار آفتاب کند'." After getting up the next morning, the cleric sold all his books and the little furniture he had and went toward India with the help of some generous people. In Hiydar Abad, India, he asked for the house of that person. The Indians were surprised that an ordinary poor cleric is asking about a wealthy man and wants to meet him.

When the cleric reached the rich man's house, he knocked and the door was opened for him. Then he saw someone coming down the stairs of the mansion and told him: 'به آسمان رود و کار آفتاب کند'

The rich man immediately called his servant and ordered them to take the cleric inside the house to take a bath, have a rest and change his clothes with luxurious ones.

So the cleric was warmly welcomed and treated well until the next evening. On the next day, the city's noble ones from various social classes, like the scholars, businessmen, and the rich came to visit him in a splendid hall. The surprised cleric asked someone beside himself: "What is going on here?" "It is the marriage ceremony of the host's

daughter." So the cleric thought to himself he has entered the host's house on a good .day

When everything was prepared for the ceremony, the wealthy host came to the hall. Everyone stood up for honoring him and he sat in his own place after complimenting the guests. Then he addressed his guests and said: "I grant half of my whole wealth, including a definite sum of money, houses, lands, gardens, cattle, and furniture to this newly arrived cleric from Najaf. You all know that I have only two daughters. I accept him as the husband of my prettier daughter. You religious scholars should now read their marriage sermon." When the marriage sermon was read, the overwhelmed .cleric asked the rich man the reason for all those happenings

The affluent man said: "Some years ago, I intended to compose a panegyric poem for Imam 'Ali (as). I could compose one line of a verse, but did not succeed in composing the other line. I went to the Persian poets of India and asked them to compose the second line of this verse, but their composed line was not pleasant enough. I did not like the composed line of Iranian poets either. So I thought my verse has not attracted the influential regard of Imam (as). Then I solemnly vowed to grant half my wealth as well as my prettier daughter to anyone who can compose the other line of my poem. When you came and told me the line, I found out

that it is very complete and suitable for my line." The cleric asked him: "What was the first line?" The man answered: "به ذره نظر لطف گر بوتراب کند"(۱)

The cleric said: "The second line is not from me, but from Imam (as)." So the rich man prostrated humbly and thanked Allah and then recited:

به ذره نظر لطف گر بوتراب کند به آسمان رود و کار آفتاب کند

When the influential regard of Imam 'Ali (as) enriches a poor needy person to this extent, what would be the influence of Allah's regard for His servant?

إلهی وَمَوْلای أَجْرَیْتَ عَلَی حُکْماً إِتَّبَعْتُ فیهِ هَوی نَفْسی وَلَمْ أَحْتَرِسْ فیهِ مِنْ تَزْیینِ عَدُوّی، فَغَرَّنی بِما أَهْوی وَأَسْعَدَهُ عَلی ذلِکَ الْقَضاءُ فَتَجاوَزْتُ بِما جَری عَلَی مِنْ ذلِکَ بَعْضَ حُدُودِکَ، وَخالَفْتُ بَعْضَ أَوامِرِکَ

My Allah and my Protector! I have myself given a decree against me, I followed the caprice of my own soul and did not defend myself from my enemy, which deluded me through my soul's caprice and therein destiny favored it. So I crossed some of the barriers and transgressed some of Your statues and disobeyed some of Your Commands.

**Duties**

Allah wants humans to be adorned with true beliefs whose place is in the heart, virtuous morality that is placed in the soul, and righteous deeds, which are performed by one's organs; all of which are human duties. Allah has necessitated these duties for us, out of His Wisdom and Mercy, for human expediency in this world and the Hereafter.

If Allah's will is fulfilled sincerely in



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۱- If Abu Turab Imam 'Ali a.s has regard to a little particle.

all circumstances, one can undoubtedly reach his full perfection and spiritual growth. Such a person would have a prosperous Hereafter, as well as Allah's satisfaction. Not only will he live a purified life in this world, but also he will live an eternal life in Paradise, along with the prophets, the martyrs, and the righteous servants.

The only hindrance in submitting to Allah's will is the human carnal soul that causes illogical desires, which may, in turn, attract him to wrongdoing, passions, and finite worldly wealth. These vices deceive a human, imprisons him, and exhausts all his power for reaching them, even to the price of violating the rights of others and the society. Such a person would turn to a wicked one, free of any belief, moral and practical principles, who would not do good to himself and others. He would continue his sinful life heedless of the realities, until death would terminate his life, freeing him and other people from his evilness.

The Messenger of Islam (S) has rightly stated:

أعْدَی عَدُوِّکَ نَفْسُکَ الَّتِی بَیْنَ جَنْبَیْکَ.

The most severe of your enemies is your own soul that is placed between your two sides.(۱)

As confirmed by the Holy Qur'an too, human carnal soul is his most severe enemy, because it enjoins to every evil doing and forbids from any good, thus destroying his life in this world and the Hereafter.

It is narrated from Imam al-Ridha (as): Someone asked me about a principle that brings goodness of this world and the Last Day together.



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۱- 'Uddat al-Da'i: ۳۱۴; Bihar al-Anwar: ۶۴/۶۷, Bab ۴۵, tradition ۱.

:I told him

خَالِفْ هَوَاکَ.

(Oppose your soul!(1

:The Prophet of Islam (S) said

أفْضَلُ الجِهَادِ مَنْ جَاهَدَ نَفْسَهُ الَّتِى بَيْنَ جَنْبَيْهِ.

(The highest holy war is a war against one's own soul, between his two sides.(2

:(He also told Amir al-Mu'minin (as

يَا عَلِيُّ! أفْضَلُ الجِهَادِ مَنْ أصْبَحَ لَا يَهِمُّ بِظُلْمِ أحَدٍ.

O 'Ali! The best holy war is that of someone who never has the intention to oppress (anyone else.(3

If a human follows the caprice of his own soul, it would deceive him, thus preventing him from the remembrance of Allah, his own death, the Last Day, and his own duties. Allah's will, on the other hand, which is materialized as human freedom, cooperates with the soul and makes human benefit from it in wrongdoing, instead of fulfilling .responsibilities; that is opposite to Allah's beneficial rules

فَلَکَ الْحُجَّهُ عَلَيَّ فى جَميعِ ذلِکَ وَلا حُجَّهَ لى فيما جرى عَلَيَّ فيهِ قَضاؤُکَ وَأَلْزَمَنى حُكْمُکَ وَبَلاؤُکَ

So Yours is the argument against me in all that and I have no argument and I have no argument in what Your destiny put into effect through me therein; nor in what Your .decree and Your tribulation imposed upon me

### Allah's Arguments against Man

A human has no arguments for getting misled and committing sins in this world and .the Hereafter to claim innocence before Allah

If he says: "I did not have the ability," he has uttered a lie, because he has had the

.great blessing of a healthy body, which enabled him

If he says: “I was unaware of Allah’s orders so I could not fulfill my duties,” the



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۱- Safinat Al-Bahar: ۸/ ۲۹۸.

۲- Wasa’il Al-Shi’ah: ۱۵/ ۱۶۳, Bab ۱, tradititon ۲۰۲۱۶.

۳- Wasa’il Al-Shi’ah: ۱۵/ ۱۶۲, Bab ۱, tradition ۲۰۲۱۴.

arguments of free time for studying Qur'an and religious books, the opportunity to .refer to scholars, and the chance to gain knowledge would be raised against him

If he says: "I was void of intelligence," he has certainly lied, because if he did not have !?intelligence, how could he organize his monetary and economic affairs

If he says: "If a prophet was sent from Allah along with the Imams of guidance, I would have followed the signs of truth and guidance," he would be told: "a hundred and twenty four thousand prophets were sent, as well as twelve Imams to guide the misled. How come you did everything for your economic issues, but not for your "?spiritual issues

If he says: "There was no guiding scholar, book or mosque," he would be told: "You are not telling the truth, because the voice of Our Guidance was heard from everywhere. But your pride, ignorance, and desirousness prevented you from following the guided ".route and Allah's religion

According to such facts, Allah has many arguments against humans to condemn them, but a man has no arguments against Allah to acquit himself and escape the .chastisement

Regarding this obvious fact, that is Allah's argument against human to punish him, only one important tradition is mentioned here, quoted form the most valid Shiite .books

Hamis Ibn Ziyad narrates from Hasan Ibn Muhammad Kindi from Ahmad Ibn Hasan :Miythami from Aban Ibn 'Uthman from 'Abd al-A'la that

I heard Imam Sadiq (as) saying: A beautiful woman is brought forth to Allah, in

the Hereafter, who has committed sins due to her beauty. So, for acquitting herself, she says: 'O Lord! You created me beautiful, so I was deceived because of my beauty '.and committed sins

Hence Mary (s.a) is brought forth and that sinful woman is asked: 'Are you more beautiful than her? We created her beautiful, but she maintained her faith and was not deluded by her soul.' Then a handsome youth is brought forth to Allah, who has done many wrongdoings because of his attraction. He says: 'O Lord! You created me '.beautiful, so that my beauty led me to unlawful relationship with women

So Josef (as) is brought forth and that man is told: 'Are you prettier than Josef, who maintained himself from corruption and did not commit sins.' And another person is then brought who has been deceived by his soul because of his hardships and calamities. He says: 'O Allah! You put me in various difficulties, so that I lost my patience and committed sins.' Therefore Jacob (as) is brought and it is said: 'Were your problems more severe than those of Jacob who suffered from many calamities, (but kept himself safe from wrongdoing.'(١

وَقَدْ أَتَيْتُكَ يا إِلهى بَعْدَ تَقْصيرى وَإِسْرافى عَلى نَفْسى مُعْتَذِراً نادِماً مُنْكَسِراً مُسْتَقيلاً مُسْتَغْفِراً مُنيباً مُقِرّاً مُذْعِناً مُعْتَرِفاً لا أَجِدُ مَفَرّاً مِمّا كانَ مِنّى وَلا مَفْزَعاً أَتَوَجَّهُ إِلَيْهِ فى أَمْرى غَيْرَ قَبُولِكَ عُذْرى وَإِدْخالِكَ إِيّاىَ فى سَعَه مِنْ رَحْمَتِكَ

Now I have turned to You, my Allah, after my shortcoming and my immoderation toward myself, proffering



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Al-Kafi: ٨/٢٢٨, tradition Ya'juj wa Ma'juj, tradition ٢٩١; Bihar al-Anwar: ٧/ ٢٨٥, Bab ١٣, -١ .tradition ٣

my excuse, regretful, broken, apologizing, asking forgiveness, repenting, acknowledging, submissive, confessing. I find no place to flee from what occurred through me, nor any place of escape to which I may turn in my affairs, other than .Your acceptance of my excuse and Your entering me into the compass of Your Mercy

## The Mystical Prayer

Imam 'Ali (as), in this section, mentions all traits that attract Allah's Mercy and forgiveness; concentration in worship, moderation in desires, regretful apology, brokenness and asking for forgiveness, repenting, confessing to sins, and seeking .refuge to Allah

This beseeching and weeping is something Allah loves to hear from the sinful yet .regretful servant

It is narrated that one of the seekers of Allah's divine path came to a scholar and said: 'I am going to Allah's presence. What gift should I take? Because presenting no gift is mere meanness.' That scholar told him: 'Take something which cannot be found there. All the attributes of perfection, such as knowledge, patience, power, mercy, will, compassion, seeing, hearing, righteousness, justice, and might exist there. What '.are not there are weeping, beseeching and request

As every lover wishes the affection and reply of the beloved and every beloved is willing to hear the beseeching sound of the lover, Allah wills to hear the voice of the .regretful sinner and the returning of the wrongdoer

## Josef and Zulaykha

Some scholars have quoted that as Zulaykha(١) misused her power and accused Josef to adultery, in order to acquit herself, Josef was imprisoned. But out of her intense affection toward Josef, Zulaykha wished



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١- .Potipher's wife

to hear his voice and cries. So she ordered one of her servants to whip Josef. Seeing Josef's divine and enlightened face, the servant could not obey the order. He thus put a thick piece of cloth on Josef and then whipped him. Zulaykha did not hear Josef's cry and so she ordered the servant to whip him even harder. The servant told Josef: "I think I may fall into trouble for disobeying her, so forgive me for wiping your naked body." Josef generously accepted, and after being whipped, he cried loudly and .painfully and it was enjoyed by Zulaykha

**Prophet Jonah's People**

When the people of Prophet Jonah (as) were informed that he has left them alone and saw the signs of an imminent punishment, they got convinced of the approaching chastisement. A kind scholar told them that the only way to their salvation is apologizing, beseeching, repenting, and confessing to the sins before the Almighty. With such state, all of them, men and women, the old and the young wore old clothes .and went towards the desert with bare feet

Men on one side and women from the other side were repenting and weeping and even the animals accompanied them. They were all confessing to Allah's unity, beseeched to Him, showed regret, repented from their disbelief, and some of them even said: "O Lord! Jonah had told us to free the slaves so that we will be rewarded. He had told us to help any poor we saw; now we are Your poor

"!slaves who have no one except You, so help us

Their prayer was accepted by Allah and they were forgiven and saved from the punishment of the cloud and storm. They were all placed under the clouds of Allah's mercy and their repentance was accepted. So they joyfully returned to their city and .resumed their ordinary work and life

Now, turning to Allah, apologizing, regret, asking for forgiveness and confessing to .sins are all real elements of attracting Allah's forgiveness and mercy

اللّهُمَّ فَاقْبَلْ عُـذْرى وَارْحَمْ شِدَّةَ ضُرّى وَفُكَّنى مِنْ شَـدِّ وَثاقى، يا رَبِّ ارْحَمْ ضَعْفَ بَدَنى وَرِقَّةَ جِلْدى وَدِقَّةَ عَظْمى، يا مَنْ بَدَأَ خَلْقى وَذِكْرى وَتَرْبِيَتى وَبِرّى وَتَغْذِيَتى هَبْنى لِإبْتِداءِ كَرَمِكَ وَسالِفِ بِرِّكَ بى

O Allah, so accept my excuse, have Mercy upon the severity of my affliction and release me from the stiffness of my fetters. My Lord, have mercy upon the weakness of my body, the thinness of my skin and the frailty of my bones. O You who raised in my creation, to the remembrance of me, to the nurture of me, to the goodness toward me and to nourishment of me, bestow upon me for the sake of Your having !given rise to me with generosity and Your previous goodness to me

**The Presence of the Beloved**

In this part of the supplication, the loving, pious, truthful and deserving servant feels that the doors of Allah's Mercy have opened for him and He is ready to hear His servant's prayer, so the servant states: accept my excuse that was due to my ignorance, transgression, and

weakness against my soul. Now by Your Mercy, my youth of transgression has terminated, I have acquired knowledge, have been released of my whims, become strong against wrongdoing, will leave the committing of sins, escape from Satan, turn .to Your presence, and try to compensate for my sinful past

O Lord! My bad state is due to pride, greed, jealousy, stinginess, hypocrisy, and other vices. If this bad state remains in my soul, it would turn into a sinister disease, with no cure. So have mercy on my bad state, so that my bad state would turn into the best state which possesses all the virtues. By Your Mercy, pride is replaced by humility, greed by contentment, jealousy by emulation, stinginess by generosity, and hypocrisy .by sincerity

O Lord! Satanic chains are put into my mind, heart, soul, and organs, preventing me from worshipping, obeying, and doing positive deeds and seeking Your path. Now by Your own Mercy, I am weeping and beseeching to You, stretching out my hand to Your Power so that You may release me from all these chains of satanic desires, and .bring me to the great world of freedom

If You have no Mercy on me in this world, not releasing me from the fetters of carnal soul and moral vices, I will be in fetters of punishment in the Hereafter; the fetters imprisoning and taking me into Hell for the disbelievers and wrongdoers, as You have .mentioned in Holy Qur'an

إِنَّا أَعْتَدْنَا لِلْكَافِرِينَ سَلاسِلا وَأَغْلالاً وَسَعِيرًا.

We have prepared

(for the unbelievers chains and shackles and a burning fire. (۷۶:۴

خُذُوهُ فَغُلُّوهُ. ثُمَّ الْجَحِيمَ صَلُّوهُ. ثُمَّ فِى سِلْسِلَةٍ ذَرْعُهَا سَبْعُونَ ذِرَاعًا فَاسْلُكُوهُ. إِنَّهُ كَانَ لا يُؤْمِنُ بِاللَّهِ الْعَظِيمِ.

Lay hold on him, then put a chain on him, then cast him into the burning fire, then thrust him into a chain the length of which is seventy cubits. Surely he did not believe (in Allah, the Great. (۶۹:۳۰-۳۳

If I am not released from the fetters of my soul, there comes a day when there would be no release for me. Those who are free of satanic fetters are free to do any goodness eagerly and easily. And they depart from this world, by hearing the divine :call of

ارْجِعِى إِلَى رَبِّكِ رَاضِيَةً مَرْضِيَّةً.

(Return to your Lord, well-pleased with Him, well-pleasing Him. (۸۹:۲۸

The soul would fly toward their Lord, remaining under His Mercy forever. But the prisoners of the fetters of the devil cannot obey Allah or do good. They are imprisoned by Satan in this world and would leave the world with much sorrow and regret. In this state, they feel they have lost everything and are in mere poverty. Their wealth, positions, and children are of no use to them and they are drawn towards the Hell by !the satanic fetters

## The Wonderful Tale of Harun's Death

When Harun, the 'Abbasid ruler, got seriously ill in Khurasan, he had a doctor come from Tous. The doctor ordered to give him his urine sample along with those of other patients and healthy people. The doctor examined the samples one

by one until it came to Harun's. So he said: "Tell the owner of this sample to prepare his will, because his strength has weakened drastically." Hearing this, Harun got disappointed with life and recited an Arabic poem which meant: "The doctor has no treatment and defense against a coming death, otherwise he would not die of the "!?disease he has cured before

He was informed that the rumor of his death is spreading among people, thus he decided to get on a horse and ride among the people, but the animal's knees suddenly got weak. Harun said: "Get me off the animal because the rumors are obviously true." He ordered for some shrouds and chose one of them. Afterwards he said: "Prepare a grave for me beside my bed." Then he looked at the grave and recited these Qur'anic :verses

مَا أَغْنَى عَنِّى مَالِيه. هَلَكَ عَنِّى سُلْطَانِيه.

"(My wealth has availed me nothing, my authority is gone away from me. (۹۶:۲۸-۲۹"

I am a sinner whose wealth does not save him from Allah's chastisement. Not only my (wealth did not rescue me, but also I lost my power and kingdom.(۱

My Allah! Have Mercy upon the weakness of my body, the thinness of my skin, and frailty of my bones. If the fetters of this world remain on me, they would turn into fiery fetters in the Hereafter. Then I should bear them on all my organs despite my weak body, thin skin, and frail bones. In such a state, there would be no



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.Tafsir Nemuneh: ۲۴/ ۲۶۴ -۱

death for me and I would remain deep in Hell and burn!

### The Exact Estimation

We should be like the man named Towba, who, as Shaykh Baha'i has narrated, always was estimating his own deeds. When he was sixty, he counted all days of his life, which was ۲۱۵۰۰ days. So he said: "Woe on me! If I have not done but one sin every day, I have done at least ۲۱۵۰۰ sins until now. Am I to visit my Lord in such a sinful state?" So he cried loudly and fell down to the ground and died!(۱)

My Lord! Everything I am, I am Your creature, under Your dominance, Your Will, and Your Intention; I have no escape. O Lord Who have created me from the soil. You had regard for me while I was nothing worthy of note. Then You trained me and had Mercy and Blessings on me. Now I have come to Your presence weeping, broken, humble, to ask You to forgive me because of Your previous goodness and generosity toward me!

يا إِلهى وَسَيِّدى وَرَبّى، أَتُراكَ مُعَذِّبى بِنارِكَ بَعْدَ تَوْحيدِكَ وَبَعْدَ مَا انْطَوى عَلَيْهِ قَلْبى مِنْ مَعْرِفَتِكَ وَلَهِجَ بِهِ لِسانى مِنْ ذِكْرِكَ، وَاعْتَقَدَهُ ضَميرى مِنْ حُبِّكَ، وَبَعْدَ صِدْقِ اعْتِرافى وَدُعائى خاضِعاً لِرُبُوبِيَّتِكَ

My Allah, my Master and My Lord! Can You be seen tormenting me with Your Fire after I have professed Your Oneness; after Your cognition my heart has embraced, the remembrance of You my tongue has constantly mentioned and the love of You to which my mind has clung; after



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۱- Tafsir Nemuneh: ۲۴/ ۴۶۵.

?the sincerity of my confession and my supplication, the humble before Your Lordship

By Your Holy Essence none of the Prophets, Imams, the mystics, the pious, and the repented servants knows You like this; You won't torment me with Your Fire, after my awareness of these facts by Your own Mercy. Rather all Your pious servants know You as the One Who will have Mercy on me in the Hereafter, will forgive my sins, will place me in Paradise, and will gather me together with Your lovers on the Day of .Resurrection

**Oneness**

The human who has known the Holy Essence of Allah and His Divine attributes from the Holy Qur'an, the traditions, the believers and by pondering in the creation of the world and its beings would practically and mentally consider any creator, other than Him, untrue and finite. He testifies to Allah's Oneness verbally and wholeheartedly and denies the living idols. Such a person is called Muwahhid (monotheist). The divine religions of all great prophets were based on the same oneness of Allah. They have invited people to confirm and believe in Allah's Oneness. As the Holy Qur'an implies, .the prophets invited people to practical monotheism, i.e., denying earthly deities

The theoretical concept of monotheism is important in purifying the minds from disbelief. In this area, the disbelievers who have considered other deities beside Allah are addressed. Also those who believe in the sources of goodness and badness, those who believe in materialization of Allah in other beings, those who believe in

the gods, those who have considered Allah as compound such as the Christians, and finally the followers of Mujassama, who have personified Allah, the most ignorant of which are the followers of Wahhabiyya sect, are dealt with. In the practical aspect of monotheism, worshipping the One Allah and avoiding obedience of things other than Him are stressed. Worshipping the One Allah results from a true mind and complete knowledge of Allah and polytheism is a consequence of mental polytheism and wrong beliefs. In fact avoidance of worshipping beings other than Allah is avoidance of cheap .opinions that cause this kind of worship

The practical aspect of belief in Allah's Oneness is requested from the people by the divine books and prophets. Since practical polytheism, like verbal polytheism, is the most obvious sign of disbelief it is an important aspect of the prophets' invitation. Therefore practical monotheism is very effective in human life, in virtualization of his .human nature, and in rescuing him from slavery and imperial powers

The prophets were determined to purify human societies from polytheism and grant freedom and greatness to people. And the reason why the Pharaohs and tyrant rulers opposed monotheism was that its practical aspect was dangerous for their tyranny. Another reason for the prophets' invitation to monotheism was that polytheism of :some cheap people had resulted in their despotism, as the Holy Qur'an states

إِنَّهُمْ كَانُوا إِذَا قِيلَ لَهُمْ لا إِلَهَ إِلَّا اللَّهُ يَسْتَكْبِرُونَ.

Surely they used to behave proudly when it was said to them: There is

(no god but Allah. (۳۷:۳۵

This phrase was considered a threat for the oppressors in oppressing other people, dominating them, and depriving them from their rights; because confessing to Allah's (Oneness abolished obligatory obedience to them, their orders and concessions.(١

Thus belief in Allah's Oneness, Uniqueness and the sameness of His Essence with His Attributes, is the perfect monotheism. Monotheism is belief in the Oneness of the Lord Who is the Ruler of everything, in Whose hands lies life, death, creation, alteration, hidden and apparent aspects of everything. In other words, it is the belief in the Lord to Whom people are invited by the Prophets and Imams and Whose rules should be obeyed. And it is denying any tyrant and oppressor ruler. So one who confesses that there is no diety save Allah, and that none holds any influence in this universe save .Allah, and there is neither might nor power except with Allah is a real believer

Amir al-Mu'minin, 'Ali (as), who conceived the reality of things, has offered the prerequisite for knowing Allah and worshipping Him in various sermons of his Nahj al-:Balaghah

أَوَّلُ الـدِّينِ مَعْرِفَتُهُ، وَكَمَالُ مَعْرِفَتِهِ التَّصْـدِيقُ بِهِ، وَكَمَالُ التَّصْـدِيقِ بِهِ تَوْحِيـدُهُ، وَكَمَالُ تَوْحِيدِهِ الْإِخْلاصُ لَهُ، وَكَمَالُ الْإِخْلاصِ لَهُ نَفْيُ الصِّفَاتِ عَنْهُ، لِشَـهَادَةِ كُلِّ صِـفَه أَنَّها غَيْرُ المَوْصُوفِ، وَشَهَادَةِ كُلِّ مَوْصُوف أَنَّهُ غَيْرُ الصِّفَهِ، فَمَنْ وَصَفَ الله سُبْحَانَهُ فَقَدْ قَرَنَهُ، وَمَنْ قَرَنَهُ فَقَـدْ ثَنَّاهُ،وَمَنْ ثَنَّاهُ فَقَد جَزَّأَهُ، وَمَنْ جَزَّأَهُ فَقَدْ جَهِلَهُ، [وَمَنْ جَهِلَهُ فَقَدْ أشَارَ إِلَيْهِ، ]وَمَنْ أشَارَ إِلَيْهِ فَقَدْ حَدَّهُ، وَمَنْ حَدَّهُ فَقَدْ عَدَّهُ، وَمَنْ قَالَ: «فِيمَ» فَقَدْ



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.Ilahiyat dar Nahj Al-Balagha: ١٢٩ -١

ضَمَّنَهُ، وَمَنْ قَالَ: «عَلَامَ؟» فَقَدْ أَخْلَى مِنْهُ. كائِنٌ لَا عَنْ حَدَث، مَوْجُودٌ لَا عَنْ عَدَم، مَعَ كُلِّ شَيْء لَا بِمُقَارَنَه، وَغَيْرُ كُلِّ شيء لا بِمُزَايَلَه، فَاعِلٌ لا بِمَعْنَى الْحَرَكَاتِ وَالْآلهِ، بَصِيرٌ إِذْ لَا مَنْظُورَ إِلَيْهِ مِنْ خَلْقِهِ، مُتَوَحِّدٌ إِذْ لَا سَكَنَ يَسْتَأْنِسُ بِهِ وَلَا يَسْتَوْحِشُ لِفَقْدِهِ.

The beginning of religion is knowing Him, the perfection of this knowledge is belief in Allah, the final point of this belief is believing in His Oneness, and the purpose of this belief is sincerity toward Him, and the end point of this sincerity is denying false features attributed to Him, since every attribute is different from what it describes and vice versa. So anyone who describes Allah with an attribute has related Him to something, and if one relates Allah to something he has considered Allah as two, and if he considers Allah as two has considered Him as having aspects. If one considers Allah as having aspects, he has not understood His reality, and anyone who has not understood Allah's reality has considered a reference point for Him, and by doing so he has considered Allah limited, so he has considered Allah as countable. If one asks: 'What is Allah located in?' he has considered Him along with something else. And one who asks: 'What is Allah over?' has considered that thing separate from and independent of Allah.

He is eternal; nothing has existed before Him and He has experienced no nonexistence. He is with everything without being related to it and He is

p: ۲۷۳

different from everything without being separate from it. He is the Creator of beings without having a movement and without needing any means. He is Seeing without needing a view of His creatures. He is One, because He has never had a match to befriend it and fear without it.(1)

Also in another sermon Imam 'Ali (as) states:

الْحَمْدُ لله الَّذِی لاَ تُدْرِكُهُ الشَّوَاهِدُ، وَلاَ تَحْوِيهِ الْمَشَاهِدُ، وَلاَ تَرَاهُ النَّوَاظِرُ، وَلاَ تَحْجُبُهُ السَّوَاتِرُ، الدَّالِّ عَلَى قِدَمِهِ بِحُدُوثِ خَلْقِهِ، وَبِحُدُوثِ خَلْقِهِ عَلَى وجُودِهِ، وَبِاشْتِبَاهِهِمْ عَلَى أَنْ لاَ شَبَهَ لَهُ، الَّذِی صَدَقَ فِی مِيعَادِهِ، وَارْتَفَعَ عَنْ ظُلْمِ عِبَادِهِ، وَقَامَ بِالْقِسطِ فِی خَلْقِهِ، وَعَدَلَ عَلَيْهِمْ فِی حُكْمِهِ، مُسْتَشْهِدٌ بِحُدُوثِ الاْشْيَاءِ عَلَى أَزَلِيَّتِهِ، وَبِمَا وَسَمَهَا بِهِ مِنَ الْعَجْزِ عَلَى قُدْرَتِهِ، وَبِمَا اضْطَرَّهَا إِلَيْهِ مِنَ الْفَنَاءِ عَلَى دَوَامِهِ، وَاحِدٌ لاَ بِعَدَد، وَدَائِمٌ لاَ بِأَمَد، وَقَائِمٌ لاَ بَعَمَد، تَتَلَقَّاهُ الاْذْهَانُ لاَ بِمُشَاعَرَه، وَتَشْهَدُ لَهُ الْمَرَائِی لاَ بِمُحَاضَرَه، لَمْ تُحِطْ بِهِ الاْوْهَامُ، بَلْ تَجَلَّى لَهَا بِهَا، وَبِهَا امْتَنَعَ مِنهَا، وَإِلَيْهَا حَاكَمَهَا، لَيْسَ بِذِی كِبَر امْتَدَّتْ بِهِ النِّهَايَاتُ فَكَبَّرَتْهُ تَجْسِيماً، وَلاَ بِذِی عِظَم تَنَاهَتْ بِهِ الْغَايَاتُ فَعَظَّمَتْهُ تَجْسِيداً بَلْ كَبُرَ شَأْناً، وَعَظُمَ سُلْطَاناً.

Praise be to Allah. He is such that senses cannot perceive Him, place cannot contain Him, eyes cannot see Him and veils cannot cover Him. He proves His eternity by the coming into existence of His creation, and (also) by originating His creation (He proves) His existence, and by their (mutual) similarity He proves that there is nothing similar to Him. He is true in His promise. He is too high to be unjust to His creatures. He



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1- Nahj Al-Balagha: sermon 1, the present author's translation.

stands by equity among His creation and practices justice over them in His commands. He provides evidence through the creation of things of His being from ever, through their marks of incapability of His power, and through their powerlessness against death of His eternity.

He is One, but not by counting. He is everlasting without, any limit. He is existent without any support. Minds admit of Him without (any activity of the) senses. Things which can be seen stand witness to Him without confronting Him. Imagination cannot encompass Him. He manifests Himself to the imagination with his help for the imagination, and refuses to be imagined by the imagination. He has made imagination the arbiter (in this matter). He is not big in the sense that volume is vast and so His body is also big. Nor is He great in the sense that His limits should extend to the utmost and so His frame be extensive. But He is big in position and great in authority.(١)

One who receives the belief in Allah's Oneness from the Qur'an, the prophets, the Imams and other sincere believers, performs the obligatory deeds, avoids wrongdoing, and denies any deity but Allah, is a real monotheist and hence would be rescued, and granted great reward and sustenance from Allah. The Prophet of Islam (S) has said:

خَيْرُ العِبَادَهِ قَوْلُ لَا إِلَهَ إِلَّا اللهُ.

(The best worship is confessing to Allah's Oneness (saying there is no god but Allah).(٢)

مَنْ مَاتَ وَلَا يُشْرِكُ بِاللهِ شَيْئاً، أَحْسَنَ أَوْ أَسَاءَ، دَخَلَ الجَنَّهَ.

One



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١- Ibid, sermon ١٨٥.

٢ - Al-Kafi: ٢/٥٠۶, Bab Tasbih, tradition ۵; Tawhid Saduq: ١٨, Bab Thawab Al-Muwahhidin, tradition ٢.

who dies while he has not considered a deity beside Allah would enter the Paradise, whether he has done good or bad deeds.(1)

Imam al-Baqir (as) stated:

مَا مِنْ شَیْءٍ أعْظَمُ ثَواباً مِنْ شَهَادَهِ أنْ لَا إلَهَ إلاّ اللهُ، لأنَّ اللهَ عَزَّ وَجَلَّ لَا یَعْدِلُهُ شَیْءٌ وَلا یَشْرَکُهُ فِی الأمْرِ أحَدٌ.

No deed will be rewarded more than confessing to Allah’s Oneness, because nothing equals the Almighty and no one is His counterpart.(2)

Imam Sadiq (as) stated:

إنَّ اللهَ تَبارَکَ وَتَعَالَی حَرَّمَ أجْسَادَ المُوَحِّدِینَ عَلَی النَّارِ.

Surely the Almighty has denied Fire on the believers’ bodies.(3)

Imam Sadiq (as) also stated:

قَوْلُ لَا إلَهَ إلاّ اللهُ ثَمَنُ الجَنَّهِ.

The cost of Paradise is the sincere uttering of ‘There is no deity but Allah’.(4)

The Messenger of Allah (S) stated:

إنَّ لَا إلَهَ إلاّ اللهُ کَلِمَهٌ عَظِیمَهٌ کَرِیمَهٌ عَلَی اللهِ عَزَّ وَجَلَّ، مَنْ قَالَهَا مُخْلِصاً اسْتَوْجَبَ الجَنَّهَ، وَمَنْ قَالَهَا کَاذِباً عَصَمَتْ مَالَهُ وَدَمَهُ وَکَانَ مَصِیرُهُ إلَی النَّارِ.

The phrase ‘there is no god but Allah’ is a worthy one before Allah. One who confesses to it sincerely is deserved to go to Paradise, and one who confesses to it untruly is safe in this world, but his place is in the Fire in the Hereafter.(5)

He is also quoted as saying:

وَالَّذِی بَعَثَنِی بِالْحَقِّ بَشِیراً؛ لَا یُعَذِّبُ اللهُ بِالنَّارِ مُوَحِّداً أبَداً.

By the One Who truly sent me for giving good tidings that Allah would never chastise a monotheist by the Fire.(6)

O Merciful Allah! No one knows You as the chastiser of me after my sincere confessing to Your Oneness, my recognition of Your Greatness, my



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۱- Tawhid Saduq: ۱۹, Bab Thawab Al-Muwahhidin wa Al-'Arifin, tradition ۵.

۲- Ibid, tradition ۳.

۳- Tawhid Saduq: ۲۰, Bab Thawab Al-Muwahhidin, tradition ۷.

۴- Tawhid Saduq: ۲۱; Wasa'il Al-Shi'a: ۷/ ۲۱۰, Bab ۴۴, tradition ۹۱۴۰.

۵- Tawhid Saduq: ۲۳, Bab Thawab Al-Muwahhidin, tradition ۱۸.

۶- Tawhid Saduq: ۲۹, Bab Thawab Al-Muwahhidin, tradition ۳۱.

mentioning Your remembrance, my adherence to Your love, and my humble supplication before You.

هَيْهاتَ! أَنْتَ أَكْرَمُ مِنْ أَنْ تُضَيِّعَ مَنْ رَبَّيْتَهُ أَوْ تُبْعِدَ مَنْ أَدْنَيْتَهُ أَوْ تُشَرِّدَ مَنْ اوَيْتَهُ أَوْ تُسَلِّمَ إِلَى الْبَلاءِ مَنْ كَفَيْتَهُ وَرَحِمْتَهُ

Far be it from You! You are more generous than that; You should torture him whom You have nurtured; banish him whom You have brought up; drive away him whom You have given an abode; or submit to tribulation him whom You have spared and shown mercy.

### The Divinity Manifestation

From the very beginning of creating human until his death time, the Almighty puts him under two kinds of training; material and spiritual training.

The material training is fulfilled by a wide variety of blessings. Human uses these blessings either by his own will, such as the blessings of eating, dinking, breathing, etc. or unintentionally by Allah's will, such as the mechanisms for absorbing the chemicals in human body and providing all the body organs with these necessary materials.

This is briefly mentioned in Yunus chapter of the holy Qur'an:

قُلْ: مَنْ يَرْزُقُكُمْ مِنْ السَّماءِ وَالأَرْضِ، أَمَّنْ يَمْلِكُ السَّمْعَ وَالأَبْصارَ، وَمَنْ يُخْرِجُ الْحَيَّ مِنْ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنْ الْحَيِّ، وَمَنْ يُدَبِّرُ الأَمْرَ؟ فَسَيَقُولُونَ اللَّهُ. فَقُلْ: أَفَلا تَتَّقُونَ؟

Say Who gives you sustenance from the heaven and the earth? Or Who controls the hearing and the sight? And Who brings forth the living from the dead, and brings forth the dead from the living? And Who regulates the affairs? Then they will say: Allah. Say then: Will you not then guard against evil? (۱۰:۳۱)

We

are unable to analyze even a single organ of the body, understand all its details, and appreciate it as a blessing, let alone all the body organs and their order and .interrelationships, as well as their relations to outer factors

To be able to imagine what is going on in the wonderful system of human body, we mention only 'the eye' in brief. Human 'eye' is composed of these parts: ١. eye socket, .٢. eyeball, ٣. external eye muscles, ۴. eyelid, ۵. the conjunctiva, ۶. tear system

Eye socket is a pyramidal hole whose walls consist of the forehead bone, the upper .jaw, the cheek bone, palatal bone, and tear ball

Eyeball occupies one fifth of the whole eyehole space. The rest of the eyehole is filled .with fat, nerves, vessels, muscles, and the tear ball

Eye muscles are four straight muscles, namely the upper, lower, inner, and outer muscles, as well as two oblique ones; the upper and the lower. The middle brain core .and the brain bridge control eye movements

The eyelid and eyelashes have the duty of cleaning and closing the eye in case of .sleep and danger

.The conjunctiva is a thin curtain that protects the eyelids

The tear system is shaped like an almond which is related to the nasal cavity by a .bone and keeps the eye constantly clean, bright, and wet

The eyeball itself is composed of tree curtains; the sclerotic coat, the choroids coat, .and the iris of the eye

The sclerotic coat is the whiteness of the eyeball, is in

fact an external covering for protecting the eyeball, and is attached to cornea in its .front part

The choroids coat is the middle curtain, part of which makes the eyelashes, and .functions as the regulator of eye lens for seeing various distances

The iris is the colored part of the eye. The hole in its center is called pupil and has the responsibility of regulating the light via tightening and loosening muscles. The eye lens fractures the light to focus the pictures on the retina, which is the light-receiver .organ

Various orders reach from the nervous cells to body organs, including the eye. For instance a muscle is ordered to be expanded and simultaneously the eyes are !ordered to be closed and the glands are ordered to produce sweat

Keeping in mind the number of nerve cells in the whole body, that is around fifteen billion, and the complexity of this system one should accept professor Steinbach's idea, that is, an electronic expert needs forty thousand years to make such a !sophisticated system

The Allah 'Who brought fourth the living from the death' created human from a sperm, the sperm from the soil, the animal from the egg, and the plant from the seed. He then created the sperm from the living human, who has digested the food, the egg .from the living bird, and the seed from the living plant

Who is the One Who controls this wonderful system of the world? The mind and nature of all humans. Answer: Allah. So tell them: Won't

?you fear disbelief and denying His orders

The spiritual training is fulfilled via human thinking power, human nature, conscience, prophethood, Imamate, divine books, and especially Qur'an. The true Lord has given the freedom to use these blessings so that his efforts would be valued more and .based to this freedom to choose, and deserve mercy, forgiveness, and Paradise

Amir al-Mu'minin (as), in this part, tells Allah: it is very far from You to spoil the one who have accepted Your divinity and training, via Your spiritual blessings. It is very far from You to torture the one who You have have brought to Your nearness and mercy, or to drive away the one who You have given refuge, or chastise the one who You .have spared

You are so Merciful and so Generous that You have addressed the sinful human: "You called me and I answered you, you asked Me and I granted you, you opposed Me but I respited, you left Me but I watched you, you disobeyed My orders but I concealed your sins; if you return to me I would accept you, and if you went away from Me, I wait for your return to Me. I am the most Generous of the generous, the most (Forgiver of the forgivers, and the most Merciful of the merciful."(١

## Moses and Korah

Allamiyi Majlisi narrates from 'Ali Ibn Ibrahim Qumi: When Korah denied Moses and his prophethood, refusing to pay zakat of his wealth and accusing Moses, the latter complained to Allah about him. The Almighty



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.Tafsir Kashf Al-Asrar: ٣/ ٣٧۴ -١

told Moses: "I ordered the heavens and the earth to obey you; give them whatever order you want!"

So Moses went to Korah's house while he had his servants close all the doors to Moses. Reaching Korah's palace and seeing all the doors closed, Moses pointed to the doors, so all of them opened. When Korah saw Moses, he knew that Moses has come with Allah's chastisement. And he said: "O Moses! I ask you, for our tie of kinship, to have mercy on me." Moses (as) told him: "O son of Lavi! Don't talk to me because it is of no use for you." Then Moses addressed the earth: "Take Korah!" Therefore the palace and everything in it was descended into the earth. Even at that time Korah wept and requested Moses on account of their kinship. But Moses replied again: "Do not talk to me!" even though Korah deplored, Moses did not accept, because he was angry of Korah's indecent deeds. After Korah's death, Moses went to his worship place where he was addressed by Allah: "O Moses! Korah and his people requested you, but you did not heed them. By My Glory, if he had deplored to Me, I would had accepted him, but since he called you, I left him to you!"

## The Youth and His Mother

It is written in Tafsir Nayshaburi that in Prophet Muhammad's time a young man was close to his death. The Prophet (S) was asked to visit the sick young man. The Prophet of Islam came to

the young man while he was unable to utter his testimonies (i.e Allah's Oneness and Muhammad's prophethood)! The Prophet (S) asked his acquaintances: "Has he been forgetful about prayer?" And he was answered in negative. He asked again: "Has he refused to pay zakat?" The people around the sick youngster denied it too. The Prophet questioned them: "Has his father cursed him?" And they answered negatively. The Prophet asked: "Has is mother cursed him?" "Yes," the people replied. So the Prophet (S) called his mother and asked her to forgive his son. The mother refused to do so, saying: "How can I forgive him while he has beaten me in the face and hurt one of my eyes?" Then the Messenger of Allah (S) ordered to bring fire. The sick man's mother asked the reason for bringing fire. The Prophet (S) replied: "I want to burn him for the sin he has committed." Therefore the mother said: "I don't want him to be burnt, because I bore him for nine months in my womb, breastfed him for two years, trained and lived with him for many years, so I forgive him to be saved from being ".burnt

While a mother who is just one's conventional trainer does not wish her disobedient child to be burnt, how would Allah, Who is human's True Trainer who has developed him from poorness to excellence, torture His disobedient, sinful, ignorant servant in the Fire? "Far be it from You! You are more generous than that

".You should torture him whom You have nurtured

### Right of Hospitality

It is narrated that Yazid Ibn Muhallab had lent some money to Waki', a noble man of Khurasan. He sent an envoy to receive that sum of money from Waki's representative. The envoy asked money from that representative and put him under .pressure for the payment

One day, later on, the envoy of Yazid took the representative of Waki' to Yazid so that he ask for the respite of the payment. At the same time the food table was set. Yazid's representative asked Waki's envoy to leave together for later. But he refused to do so and began eating food. Afterwards, he asked Yazid for a respite for the payment again. So Yazid told his representative: "Do not ask Waki's envoy for the lent money anymore and don't put him under pressure, because he has eaten our food now and ".has right of hospitality

Certainly, the Merciful Allah would not torture with Fire a servant who has the right of .hospitality to his Lord

### Right of the Guest on His Host

The historians have narrated that three hundred captives were brought to Ma'an Ibn Za'idah, a great commander of war. Ma'an ordered to kill all of them. A captive boy who had not reached puberty yet said: "O commander! By Allah do not kill us before we drink water!" Ma'an said: "Let all of them drink water!" When they all drank water, the young man told the commander: "Now all of us are your guests and greeting the guest is a duty of

the noble ones." So Ma'an said: "You are right." Then he ordered to free all of those captives.

For sure, as the Commander of the Believers, 'Ali (as), has informed us it is far away from the Beneficent Allah to chastise a servant who has always been a guest of His bountiful blessings.

وَلَيْتَ شِعْرى يا سَيِّدى وَإِلهى وَمَوْلاىَ أَتُسَلِّطُ النّارَ عَلى وُجُوه خَرَّتْ لِعَظَمَتِكَ ساجِدَةً، وَعَلى أَلْسُن نَطَقَتْ بِتَوْحيدِكَ صادِقَةً، وَبِشُكْرِكَ مادِحَةً، وَعَلى قُلُوب اعْتَرَفَتْ بِإِلهِيَّتِكَ مُحَقِّقَةً، وَعَلى ضَمائِرَ حَوَتْ مِنَ الْعِلْمِ بِكَ حَتّى صارَتْ خاشِعَةً، وَعَلى جَوارِحَ سَعَتْ إِلى أَوْطانِ تَعَبُّدِكَ طائِعَةً وَأَشارَتْ بِاسْتِغْفارِكَ مُذْعِنَةً، ما هكَذَا الظَّنُّ بِكَ وَلا أُخْبِرْنا بِفَضْلِكَ عَنْكَ يا كَريمُ يا رَبِّ

Would that I knew, my Master, my Allah and my protector, whether You will give the Fire dominion over faces fallen down prostrate before Your Greatness; tongues voicing sincerely the profession of Your Oneness and giving thanks to You in praise; hearts acknowledging Your Divinity through verification; minds encompassing knowledge of You until they have become humble; and limbs speeding to the places of Your worship in obedience and entreating Your forgiveness in submission. No such opinion is held of You! Nor has such been reported- thanks to Your Bounty- concerning You, O Allah! -Generous!

#### Comprehensive Worship

The most comprehensive type of worship is considered prayer. The one, who performs prayer, shows his humility to his Lord, confesses to His Oneness, and appreciates Him, via his prayer. The prayer-performer's body organs that are attached to his conscious will eagerly hurry to worship places, such as the mosques

.and shrines

Moreover, the knowledgeable servants of Allah who have deeply known their Lord, and His creation motives, are very humble before Him. They confess to His Oneness in public and in solitude and are thankful to His numerous blessings. They rush to the .worship places with their enthusiastic organs for gaining His satisfaction

How can these servants hold a bad opinion of You? And why shouldn't they be optimistic of Your forgiveness? Which prophet and which heavenly book has informed the pious servants that they would be tortured and their faces, tongues, hearts, and ?lambs be burnt in Fire

In fact the prophets, Imams, and heavenly books have notified the believers that the pious believers, who have committed virtues, would not be tortured in Fire, away from their Lord, even if they have had some wrongdoings, because of their .repentance and regretfulness

Some traditions about the most comprehensive worship that is prayer are narrated here, hoping that Allah help us in completing this great worship, that hinders .chastisement from us

:The Messenger of Allah states in traditions about prayer

الصَّلاَةُ مِنْ شَرَائِعِ الدِّينِ، وَفِيهَا مَرْضَاةُ الرَّبِّ عَزَّ وَجلَّ، وَهِىَ مِنْهَاجُ الأنْبِيَاءِ.

Prayer is among the religious rules. It brings Allah's satisfaction and is the Prophets' (path.(١

جَعَلَ اللهُ جَلَّ ثَنَاؤهُ قُرَّهَ عَيْنِى فِى الصَّلاَهِ وَحَبَّبَ إلَىَّ الصَّلاَه كَمَا حَبَّبَ إلَى الجَائِعِ الطَّعَامَ، وَإلَى الظَّمْآنِ المَاءَ، وَإنَّ الجَائِعَ إذَا أكَلَ شَبعَ، وَإنَّ الظَّمْآنَ إذَا شَرِبَ رُوِىَ، وَأنَا لاَ أشْبَعُ مِنَ الصَّلاَهِ.

The Praiseworthy Allah has set prayer the light of my eye and happiness of my heart and has

1- Khisal: ٢/٥٢٢, tradition ١١; Mizan al-Hikmah: ٧/٣٠٩٢, Al-Salat, tradition ١٠٥٢٨.

made it deer to me, as food is deer to a hungry person and water is deer to a thirsty one. The hungry becomes full of the food and the thirsty becomes full of the water, while I never get completely full of prayer.(١)

إذَا قُمْتَ إلَی الصَّلاَهِ وَتَوَجَّهْتَ وَقَرَأتَ أُمَّ الكِتَابِ وَمَا تَيَسَّرَ مِنَ السُّوَرِ ثُمَّ رَكَعْتَ فَأتْمَمتَ رُكُوعَهَا وَسُجُودَهَا وَتَشَهَّدْتَ وَسَلَّمْتَ، غُفِرَ لَکَ كُلُّ ذَنْبٍ فِيمَا بَيْنَکَ وَبَيْنَ الصَّلاَهِ الَّتِی قَدَّمْتَهَا إلَی الصَّلاَهِ المُؤَخَّرِه.

When you stand up for prayer toward qibla, and recite the first Qur'anic chapter (Surat al-Fatihah) and any other Qur'anic chapter you could, then performed roku' and sajda, followed by tashahhud and salam, all your sins before your prayer and until your next prayer would be forgiven.(٢)

Amir al-Mu'minin, Imam 'Ali (as), have said about prayer:

الصَّلاَهُ تَستَنْزِلُ الرَّحمَه.

Prayer descends blessings.(٣)

الصَّلاهُ قُربانُ كُلِّ تَقِیٍّ.

Prayer makes every pious servant close to Allah.(۴)

أوصِيكُمْ بِالصَّلاَهِ وَحِفْظِهَا، فَإنَّهَا خَيْرُ العَمَلِ، وَهِیَ عَمُودُ دِينِكُم.

I recommend you perform prayer and keep on it, because it is the best deed and the base of your religion.(۵)

إنَّ الإنْسَانَ إذَا كَانَ فِی الصَّلاَهِ فَإنَّ جَسَدَهُ وَثِيَابَهُ وَكُلَّ شَیْءٍ حَوْلَهُ يُسَبِّحُ.

When one is performing prayer, his body, clothes, and everything around him are worshipping!(۶)

يَا كُمَيْلُ! لَيسَ الشَّأنُ أنْ تُصَلِّیَ وَتَصُومَ وَتَتَصَدَّقَ، إنَّمَا الشَّأنُ أنْ تَكُونَ الصَّلاَهَ فَعَلْتَ بِقَلْبٍ نَقِیٍّ وَعَمَلٍ عِنْدَ اللهِ مَرْضِیٍّ وَخُشُوعٍ سَوِیٍّ.

O Kumayl! You should not merely perform prayer, fast, and pay charity; rather you should perform prayer with a purified and humble heart to satisfy Allah.(٧)

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۱ - Makarim al-Akhlaq: ۴۶۱, Al-Fasl Al-Khamis; Mizan al-Hikmah: ۷/ ۳۰۹۲, Al-Salat, tradition ۱۰۵۳۵.

۲- Amali Saduq: ۵۴۹, tradition ۲۲; Mizan al-Hikmah: ۷/ ۳۰۹۶, Al-Salat, tradition ۱۰۵۵۶.

۳ - Ghurar al-Hikam: ۱۷۵, tradition ۳۳۴۱; Mizan al-Hikmah: ۷/ ۳۰۹۲, Al-Salat, tradition ۱۰۵۳۲.

۴- Khisal: ۲/۶۲۰; Mizan al-Hikmah: ۷/ ۳۰۹۴, Al-Salat, tradition ۱۰۵۳۷.

۵- Amali Tusi: ۵۲۲, tradition ۱۱۵۷; Mizan al-Hikmah: ۷/ ۳۰۹۴, Al-Salat, tradition ۱۰۵۴۳.

۶- Ilal Al-Sharayi’: ۲/۳۳۶, Bab ۳۳, tradition ۲; Mizan al-Hikmah: ۷/ ۳۱۰۴, Al-Salat, tradition ۱۰۵۸۵.

۷- Tuhaf al-’Uqul: ۱۷۴, Wasiyya Li Kumayl Ibn Ziyad; Mizan al-Hikmah: ۷/ ۳۱۰۶, Al-Salat, tradition ۱۰۵۹۲.

like “Kutub Arba’a”, “Wasa’ilaAl-Shi’ah”, etc. are the best and most complete sources .about the worldly and heavenly effects of performing prayer

#### Having Good idea about Allah

A human who is a believer, righteous, and virtuous servant and is going to seek Allah’s path during his lifetime should have good idea about Allah’s Mercy, Blessings, and Forgiveness. In other words, while he is in fear of the Hereafter and Allah’s chastisement, he should be hopeful of His Benevolent treatment at death time, in the purgatory, and especially on the Last Day, and His Forgiveness of the sins. Everyone should be hopeful that Allah would accept his efforts, bringing him to the Paradise .among His friends

The infallible Imams (as) have considered having a good idea about Allah as a result :of one’s positive effort. In their traditions: Imam ‘Ali (as) stated

حُسْنُ الظَّنِّ أنْ تُخْلِصَ العَمَلَ وَتَرْجُوَ مِنْ اللهِ أنْ يَعْفُوَ عَنِ الزَّلَلِ.

Having good idea about Allah is attempting sincerely for Allah and hoping for Allah’s (forgiveness of your sins.(١

:Imam Sadiq (as) said

حُسْنُ الظَّنِّ بِاللهِ أنْ لَا تَرْجُو إلاّ اللهَ وَلَا تَخَافَ إلاّ ذَنْبَکَ.

Having good idea about Allah is to hope in no one but Allah, and to fear nothing but (your sins.(٢

:The Messenger of Allah (S) said about goodwill

وَاللهِ الَّذِى لَا إلَهَ إلاّ هُوَ، لَا يَحْسُنُ ظَنُّ عَبْدٍ مُؤمِنٍ بِاللهِ إلاّ کَانَ اللهُ عِنْدَ ظَنِّ عَبْدِهِ المُؤْمِنِ، لأنَّ اللهَ کَرِيمٌ بِيَدِهِ الخَيْرَاتُ، يَسْتَحْيِى أنْ يَکُونَ عَبْدُهُ المُؤمِنُ قَدْ أحْسَنَ بِهِ الظَّنَّ وَالرَّجَاءَ ثُمَّ يُخْلِفُ ظَنَّهُ وَرَجَاءَهُ، فَأحْسِنُوا بِاللهِ الظَّنَّ وَارْغَبُوا إلَيْهِ.

I swear by God who has no partners

۱- Ghurar al-Hikam: ۸۳, tradition ۱۳۲۷; Mizan al-Hikmah: ۷/ ۳۴۰۲, Al-Zan, tradition ۱۱۵۹۰.

۲- Al-Kafi: ۲/۷۲, Bab Husn Al-Zan, tradition ۴; Mizan al-Hikmah: ۷/ ۳۴۰۲, Al-Zan, tradition ۱۱۵۸۹.

that there are no believers who have a good opinion about God and receive anything less than they expect from Him. This is so since God is Benevolent and has authority over all that is good, and is ashamed of one of his servants having a good opinion about Him and He acting otherwise. Therefore have a good opinion about God and be inclined to Him.(۱)

لَا يَمُوتَنَّ أَحَدُكُمْ إلاّ وَهُوَ يُحْسِنُ الظَّنَّ بِاللهِ، فَإِنَّ حُسْنَ الظَّنِّ بِاللهِ ثَمَنُ الجَنَّهِ.

Do not die and depart from this world until you have formed a good opinion about God, since this is the price for Heaven.(۲)

حُسْنُ الظَّنِّ بِاللهِ مِنْ عِبَادَهِ اللهِ.

Forming good opinion about Allah is a kind of worshipping Him.(۳)

وَأَنْتَ تَعْلَمُ ضَعْفِى عَنْ قَلِيلٍ مِنْ بَلاءِ الدُّنْيا وَعُقُوباتِها وَما يَجْرى فيها مِنَ الْمَكارِهِ عَلى أَهْلِها، عَلى أَنَّ ذلِكَ بَلاءٌ وَمَكْرُوهٌ قَليلٌ مَكْثُهُ، يَسيرٌ بَقاؤُهُ، قَصيرٌ مُدَّتُهُ فَكَيْفَ احْتِمالى لِبَلاءِ الْاخِرَهِ وَجَليلِ وُقُوعِ الْمَكارِهِ فيها وَهُوَ بَلاءٌ تَطُولُ مُدَّتُهُ وَيَدُومُ مَقامُهُ وَلا يُخَفَّفُ عَنْ أَهْلِهِ لِأَنَّهُ لا يَكُونُ إلاّ عَنْ غَضَبِكَ وَانْتِقامِكَ وَسَخَطِكَ، وَهذا ما لا تَقُومُ لَهُ السَّماواتُ وَالْاَرْضُ يا سَيِّدِى فَكَيْفَ لى وَأَنَا عَبْدُكَ الضَّعيفُ الذَّليلُ الْحَقيرُ الْمِسْكينُ الْمُسْتَكينُ

And You know my weakness before a little of this world's tribulations and punishments and before those ordeals which befall its dwellers, even though it is a tribulation and ordeal whose stay is short, whose subsistence is but little and whose period is but fleeting. So how can I endure the tribulation of the next world and the real ordeals that occur within it?



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۱- Al-Kafi: ۲/۷۱, Bab Husn Al-Zan, tradition ۲; Mizan al-Hikmah: ۷/ ۳۴۰۰, Al-Zan, tradition ۱۱۵۸۱.

۲- Amali Tusi: ۳۷۹, tradition ۸۱۴; Mizan al-Hikmah: ۷/ ۳۴۰۰, Al-Zan, tradition ۱۱۵۸۲.

۳- Mizan al-Hikmah: ۷/۳۴۰۰, Al-Zan, tradition ۱۱۵۸۴.

For it is a tribulation whose period is long; whose station endures, and whose sufferers are given no respite, since it only occurs as a result of Your Wrath, Your Vengeance, and Your Anger. And these cannot be withstood by the heavens and the earth. My Master, so what about me? For I am Your weak, lowly, base, wretched and .miserable slave

## Tribulation of this world and that of the Hereafter

The tribulation of this world, as stated by Amir al-Mu'minin (as), is different from the .tribulation of the Hereafter in several ways

Firstly, hardship of whis world such as storm, earthquake, flood, famine, expensiveness of goods, loneliness, and the diseases that bothers human has a short stay, and a fleeting period. But human tribulations in the Last Day have a long stay .and enduring station

Second, some worldly tribulations are a form of divine trials. If human is patient in these difficulties and maintains his belief, he will be greatly rewarded and is subjected to Allah's satisfaction. By the same token, the prophets were patient with the torturing of their people. Also some of Allah's friends like Asiyah, the Pharaoh's wife, and Habib al-Najjar had tribulations in His way and by His will; however, the tribulation of the Last Day is merely the chastisement of human sins and .disobediences in this world

The Holy Qur'an considers Allah's accompanying human a result of obeying Him, the .Prophet (S), and being patient with committing sins

وَأَطِيعُوا اللَّهَ وَرَسُولَهُ وَلا تَنَازَعُوا فَتَفْشَلُوا وَتَذْهَبَ رِيحُكُمْ وَاصْبِرُوا إِنَّ اللَّهَ مَعَ الصَّابِرِينَ.

And obey Allah and His Messenger and do

not quarrel for then you will be weak in heart and your power will depart, and be patient; surely Allah is with the patient. (٨:۴۶)

The Holy Qur'an has given good tidings to the believers and has considered them subject to Allah's Mercy.

وَلا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمْوَاتٌ، بَلْ أَحْيَاءٌ وَلَكِنْ لا تَشْعُرُونَ. وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِنْ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِنْ الأَمْوَالِ وَالأَنفُسِ وَالثَّمَرَاتِ، وَبَشِّرْ الصَّابِرِينَ. الَّذِينَ إِذَا أَصَابَتْهُمْ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ.

And do not speak of those who are slain in Allah's way as dead; nay, they are alive, but you do not perceive. And We will certainly try you with something of fear and hunger and loss of property and lives and fruits; and give good news to the patient, Who, when a misfortune befalls them, say: Surely we are Allah's and to Him we shall surely return. (٢:١۵۴-١۵۶)

The Messenger of Allah (S) has stated:

الصَّبْرُ ثَلاَثَةٌ: صَبْرٌ عِنْدَ المُصِيبَهِ، وَصَبْرٌ عَلَى الطّاعَهِ، وَصَبْرٌ عَنِ المَعْصِيَهِ.

There are three kinds of patience; patience with calamities, patience with obedience, and patience with wrongdoing.(١)

The Messenger of Allah (S), in explaining "the patient", states:

...اَلَّذِينَ يَصْبِرُونَ عَلَى طَاعَهِ اللهِ، وَاجْتَنَبوا مَعْصِيَتَهُ، وَالَّذِينَ كَسَبوا طَيِّباً، وَأنْفَقُوا قَصْداً، وَقَدَّمُوا فَضْلاً فَأفْلَحُوا وَأنْجَحُوا.

The patient are those who are patient with disobedience of Allah, obtain their sustenance lawfully, give their wealth away moderately, and sending their additional wealth for their Hereafter; so they are delivered.(٢)

The tribulation of the Hereafter, on the other hand, will not be a trial; rather it is the chastisement of worldly



١- Al-Kafi: ٢/ ٩١, Bab Al-Sabr, tradition ١۵.

۲ - Makarim al-Akhlaq: ۴۴۶, Al-Fasl Al-Rabi' fi Maw'izati Rasul Allah; Mustadrak al-Wasa'il: ۱۱/ ۲۶۱, Bab Wujub Al-Sabr, tradition ۱۲۹۴۰.

deeds and no one can be patient with it. And there would be no reward for the patience then, even if someone managed to resist it.

### Purgatory and Hereafter Punishments

Some of the Qur'anic verses, especially those in the last three parts of it, as well as some traditions mention various punishments of the Purgatory and the Hereafter.

Amir al-Mu'minin, Imam 'Ali (as), says about Allah's foes: "... and for Allah's enemy, an angel is descended who is the worst creature of Allah in terms of behavior, appearance, and odor. So the angel says: "I give you tidings of boiling water to drink and entering the Hell!" Allah's enemy knows his washer and the bearers of his body and asks them, for Allah's sake, not to take him toward the grave. When he is put inside the grave, two questioning angels come and open his shroud, and then ask him: "Who is your Lord? What is your religion? And who is your prophet?" Allah's enemy does not know the answer. The two angels say: "You didn't know the answer so you cannot enter the Paradise." Then he is beaten in the head with a stick, which is very frightening for any creature Allah has created, and all the beings hear its sound. So a door of the Fire is opened to him and he is told: "Rest in the worst state!" His grave becomes so tight for him that his brain comes out through his nails and flesh. Allah places some snakes, scorpions, and savages

(over him which sting him until his resurrection from the grave."(1)

Shaykh Saduq has narrated from Imam al-Baqir (as) about the purgatory punishments:

The sinners inside the Fire cry from the intensity of the torture, like dogs and wolves; there is never a death for them; their punishment never decreases; they are always hungry and thirsty there; their eyes are weak, they are deaf and dumb and blind; their faces are black; and they are rejected, regretful, and subject to Wrath. They are not pitied for or rescued from the chastisement. They are burnt in the Fire, drink boiling water, and eating a bad-odor poisonous material. They are beaten with heavy iron hammers by wrathful strict angels who have no mercy. The sinners are put to the Fire by their faces, accompany Satan, and are fastened with chains. Their prayer is not fulfilled and their request not answered; this is the state of the resident in the Hell!(2)

'Ali Ibn Ibrahim Qummi has narrated from Imam Sadiq (as), in his exegesis book:

One day, Gabriel, the angel of revelation, came to the Messenger of Allah (S), in a sorrowful state. The Prophet (S) said: "Why is it that I see you crying and sad?" Gabriel said: "Why shouldn't I be so while the Hell's manafikh have been set?" The Prophet of Islam (S) asked again: "What is manafikh of the hell?" And he was told: "By the Almighty's order, the Fire was lit up for a thousand years until it became red. Then He



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1- Tafsir Qomi: ۱/ ۳۷۰, Wuluj Al-Nakirin fi Al-Qabr; Mahajjat Al-Bayza': ۸/ ۳۰۴, Kitab Zikr Al-Mowt wa ma ba'da; Bihar al-Anwar: ۶/۲۲۴, Bab ۸, tradition ۲۶.

2- Amali Saduq: ۵۵۷; Al-Majlis Al-Thani wa Al-Thamanun, tradition ۱۴; Mahajjat Al-Bayza': ۸/ ۳۶۰, Kitab Zikr Al-Mowt wa ma Ba'da; Bihar al-Anwar: ۸/ ۲۸۱, Bab ۲۴, tradition ۲.

ordered to the Fire again and it was lit up for another thousand years so it got white. Afterwards the Fire was lit up for the same period of time again until it became black. It is now a black dark substance. If a link of its seventy-dhar'(۱) chain is put on the earth, it will melt from heat. And if a drop of its Zaqqum(۲) is poured into the drinking water of the world, all the earth's inhabitants will die of its bad odor."

So the Prophet (S) and Gabriel cried. At the same time, Allah descended towards them an angel, who gave them Allah's greeting and message: "I rescued you from committing any sins which prevents you to be subjected to such a chastisement."(۳)

Allah's enemies are put in a narrow place, with dark paths and indefinite holes; they are eternal in its ever-lasting Fire and drink boiling water. They remain in the Hell, are beaten by Fire, and wish for death. They have no freedom. Their feet are tied to their foreheads. Their faces are dark from wrongdoing. They call out from among the Fire: "O guard! The promised threat is fulfilled. O Guard! The chains are heavy on our body and our skin is burnt from the Fire. Take us away from here so that we won't commit sins anymore." The Fire says: "Your freedom is so far away! It is not a day of salvage today and the paths to the outside are always closed. Go away



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۱- A unit of length equal to ۱۰۴ centimeters.

۲- An infernal tree.

۳- Tafsir Qumi: ۲/۸۱, under the verse 'kullama aradu an yakhruju minha...'; mahajjat Al-Bayza': ۸/ ۳۶۱, Kitab Zikr Al-Mowt wa ma Ba'da.

and be silent! If you are taken away, you will commit sins again.”

Meanwhile the inhabitants of Hell get hopeless of their freedom and regret their scant worship, but their regretfulness does not help and rescue them. With tied feet and hands, they fall down on their faces. Fire is above their head, beneath their feet, on their right and their left. Their food, drink, clothes, and beds are all fire.

They are among pieces of Fire, dirty clothes, and heavy chains. They cry constantly and wish they could die. But every time they ask for death, boiling water is poured on their heads and they are beaten by heavy clubs. Blood and dirt come from their mouths; their livers cuts into pieces from thirst, their eyes flow on their faces; the flesh falls from their faces; and their hair sheds from their body, due to extreme pain. Whenever their skin burns another skin grows instead. Their bones appear from under their flesh; and they become blind, deaf and dumb!(۱)

O Lord! How can I tolerate this much difficulty and calamity, while I am Your weak lowly, base, wretched and miserable slave?

Though my worship is not perfect and my sins are not few, I am Your lover. I love the prophets and Imams (as) and I love worshipping You. I am not a sinner by nature; if I commit sins, it is because of my lack of knowledge, will, and understanding. My excessive sins are because of my lust and carnal soul. I



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۱- Mahajjat Al-Bayza’: ۸/ ۳۵۴, Kitab Zikr Al-Mowt, Al-Qawl fi Sifat Al-Jahannam.

am willing to worship perfectly and sincerely. I tend to be pure of any sins. I hate Satan and tyrants. Forgive and help me; save me from sins; help me in worshipping .You; release me from the Hell and take me to Paradise

يا إلهى وَرَبّى وَسَيِّدِى وَمَوْلاىَ لأىِّ الْأُمُورِ إِلَيْكَ أَشْكُو وَلِما مِنْها أَضِجُّ وَأَبْكى لِأَلِيم الْعَذابِ وَشِدَّتِهِ، أَمْ لِطُولِ الْبَلاءِ وَمُدَّتِهِ، فَلَئِنْ صَيَّرْتَنى لِلْعُقُوباتِ مَعَ أَعْدائِكَ وَجَمَعْتَ بَيْنى وَبَيْنَ أَهْلِ بَلائِكَ وَفَرَّقْتَ بَيْنى وَبَيْنَ أَحِبّائِكَ وَأَوْلِيائِكَ، فَهَبْنى يا إلهى وَسَيِّدِى وَمَوْلاىَ وَرَبّى صَبَرْتُ عَلى عَذابِكَ فَكَيْفَ أَصْبِرُ عَلى فِراقِكَ، وَهَبْنى يا إلهى صَبَرْتُ عَلى حَرِّ نارِكَ فَكَيْفَ أَصْبِرُ عَنِ النَّظَرِ إِلى كَرامَتِكَ أَمْ كَيْفَ أَسْكُنُ فِى النّارِ وَرَجائى عَفْوُكَ

My Lord! My Lord! My Master! My Protector! For which things would I complain to You and for which of them would I lament and weep? For the pain and severity of chastisement? Or for the length and period of tribulation? So if You subject me to the punishments with Your enemies, gather me with the people of Your tribulation and separate me from Your friends and saints then suppose, my Allah, my Master, my Protector and my Lord, that I am able to endure Your chastisement, How can I endure separation from You? And suppose that I am able to endure the heat of Your Fire, How can I endure not gazing upon Your Generosity? Or how can I dwell in the Fire ?while my hope is Your pardon

### Complain to the Friend

The Commander of the lovers, in this part of the supplication, complains

about tribulations and chastisements. In other words, he wants to say: O Allah! I know no one but You to heal my pain and eliminate my tribulation. All the beings are dependent upon You and are poor and weak. A poor one cannot do anything and a weak one cannot solve problems. The key to solving any problem is in Your hands and the cure for any disease is possible with Your Power. You are the One in Whose presence Hadrat Fatima Al-Zahra (s.a) wept and said: "O Allah! I ask You something which can be granted only by You. I ask You guidance, piety, independence, chastity and doing what You like and are pleased with. O Lord! We ask You power for our weakness, wealth for our poorness, and knowledge and patience for our ignorance. O Allah! Bless Muhammad (S) and his progeny! Help us in worshipping, obeying and remembering You, by Your Compassion, O the most Merciful of the Merciful!"(۱)

O Allah! You are the One to Whom Prophet Abraham (as), along with his son Ismael, prayed humbly and asked things which could be fulfilled only by You: "And when Abraham and Isma'il raised the foundations of the House: Our Lord! Accept it from us; surely Thou are the Hearing, the Knowing. Our Lord! And make us both submissive to Thee and show us our ways of devotion and turn to us mercifully, surely Thou are the Oft-returning to Mercy, the Merciful. Our Lord! And raise up in them



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۱- "Yawm Al-Khamis" Bihar al-Anwar: ۸۷/ ۳۳۸, Bab ۹, tradition ۵۳.

a Messenger from among them who shall recite to them Thy communications and teach them the Book and the wisdom, and purify them; surely Thou are the Mighty, "(the Wise. (۲:۱۲۷-۱۲۹

You are the One for Whom Noah tolerated the pestering of his people for nine hundred and fifty years, and then to You he complained to descend water from the heaven and through the earth with all Your Power, drowning all Your enemies and .saving Noah and his disciples

You are the One Who made a few Muslims along with the Prophet of Islam (S) dominate the disbelievers, whose number and facilities were three times more than .the Muslims in battle of Badr

Now, I take refuge to you form difficulties and tribulations. You are the One Who can .remove my problems with a single reward and grant me peace and ease

You are the One to Whom all the prophets, Imams (as), believers, repented and sorrowful servants complained from their problems and You accepted, treated, and .saved them

Which patient came toward You but You did not cure him? Which poor one came to You but You did not enrich him? Which unfortunate one came to You but You did not fulfill his desire? Which supplicant came to You but You did not grant him his wish? Which needy one came to You but returned with his problem unsolved? Which ?repented one came to You without his repentance being accepted

**Lamenting and Weeping**

Weeping is one of Allah's greatest gifts to the servant. Weeping implies the heart's

.humbleness to Allah and a pure spirit

;The Holy Qur’an has considered weeping a sign of the believers and Allah’s lovers

وَإِذَا سَمِعُوا مَا أُنزِلَ إِلَى الرَّسُولِ تَرَى أَعْيُنَهُمْ تَفِيضُ مِنْ الدَّمْعِ مِمَّا عَرَفُوا مِنْ الْحَقِّ يَقُولُونَ رَبَّنَا آمَنَّا فَاكْتُبْنَا مَعَ الشَّاهِدِينَ.

And when they hear what has been revealed to the Messenger you will see their eyes overflowing with fears on account of the truth that they recognize; they say: Our Lord! (We believe, so write us down with the witness of truth. (۵:۸۳

:(The messenger of Allah told Imam ‘Ali (as

أوصِيكَ يَا عَلِيُّ فِي نَفْسِكَ بِخِصَالٍ فَاحْفَظْهَا! اَللَّهُمَّ أعِنْهُ... وَالرَّابِعَهُ الْبُكَاءُ للهِ يَبْنِي لَكَ بِكُلِّ دَمْعَهٍ بَيْتاً فِي الجَنَّهِ.

O ‘Ali! I recommend you to develop and maintain some characteristics in yourself, may Allah help you! ... And the fourth characteristic is weeping for the sake of Allah. (For each of your tear drops, a house is given to you in Paradise.(۱

:The Prophet (S) also stated

طُوبَى لِصُورَهٍ نَظَرَ اللهُ إلَيْهَا تَبْكِي عَلَى ذَنْبٍ مِنْ خَشْيَهِ اللهِ عَزَّ وَجَلَّ لَمْ يَطَّلِعْ عَلَى ذَلِكَ الذَّنْبِ غَيْرُهُ.

Blessed is the one to whose face Allah has regard while he is weeping for his sin, out (of Allah’s fear, and no one knows of that sin but Allah.(۲

مَنْ ذَرَفَتْ عَيْناهُ مِنْ خَشْيَهِ اللهِ كَانَ لَهُ بِكُلِّ قَطْرَهٍ مِنْ دُمُوعِهِ مِثْلُ جَبَلِ أُحُدٍ يَكُونُ فِي مِيزَانِهِ مِنَ الأجْرِ.

The reward of someone whose eyes weep from Allah’s fear will be as heavy as Mount (Uhud for any drop.(۳

مَنْ خَرَجَ مِنْ عَيْنَيْهِ مِثْلُ الذُّبَابِ مِنَ الدَّمْعِ مِنْ خَشْيَهِ اللهِ آمَنَهُ اللهُ



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Bihar al-Anwar: ۶۶/ ۳۹۱, Bab ۳۸, tradition ۶۸; Mizan al-Hikmah: ۲/ ۵۳۶, Al-Buka’, - ۱ .tradition ۱۸۲۹

Jami’ Al-Akhbar: ۹۷, Al-Fasl Al-Rabi’ wa Al-Khamsun; Mizan al-Hikmah: ۲/ ۵۳۶, Al- - ۲

.Buka’, tradition ۱۸۳۰

Amali Saduq: ۴۳۱, Al-Majlis Al-Sadis wa Al-Sittun; Mizan al-Hikmah: ۲/ ۵۳۶, Al-Buka’, -۳
.tradition ۱۸۳۱

بِهِ يَوْمَ الفَزَعِ الأكْبَرِ.

The one whose eyes weep from Allah's fear as small as a mosquito will be saved from the Hereafter fear by Allah.(١)

Imam 'Ali (as) stated:

بُكَاءُ العُيُونِ وَخَشْيَةُ القُلُوبِ مِنْ رَحْمَةِ اللهِ تَعَالَى ذِكْرُهُ، فَإذَا وَجَدْتُمُوهَا فَاغْتَنِمُوا الدُّعَاءَ.

The weeping of the eyes and the fear of the hearts are Allah's Mercy; if you found them seize the chance to pray, because a prayer along with weeping and fear will be accepted.(٢)

Imam Sadiq (as) said:

مَا مِنْ شَيْءٍ إلاَّ وَلَهُ كَيْلٌ وَوَزْنٌ، إلاَّ الدُّمُوعَ؛ فَإنَّ القَطْرَةَ تُطْفِئُ بِحَاراً مِنَ النَّارِ، وَلَو أنَّ باكِياً بَكَى فِي أُمَّةٍ لَرُحِمُوا.

Everything has a special scale except tears; a drop of tear putts off oceans of fire. Allah forbids inferno from burning a tearful eye. In fact if there's one tearful person (from Allah's fear) in any nation, all the people will be forgiven.(٣)

Yahya Ibn Mu'adh said: "Anyone who weeps in his dream will be happy in reality. The worldly life is like a dream and the Hereafter is reality, so weep in the world to be happy on the Last Day."

**Friends' Remoteness**

A person who loves Allah's prophets, Imams, and friends wishes to see and accompany them in the Hereafter. If Allah detaches him from His loved ones due to some sins and places him among his enemies instead, this punishment will be harsher, and hotter than the Fire.

The pain of remoteness is only understandable for the one who has tasted it!

The pain of remoteness was experienced by Adam who was deprived of his divine position

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۱ - Bihar al-Anwar: ۹۰/ ۳۳۶, Bab ۱۹, tradition ۳۰; Mizan al-Hikmah: ۲/ ۵۳۶, Al-Buka', tradition ۱۸۳۴.

۲- Makarim al-Akhlaq: ۳۱۷, fi Al-Buka'; Mizan al-Hikmah: ۲/ ۵۳۶, al-Buka', tradition ۱۸۳۵.

۳- Al-Kafi: ۲/۴۸۱, Bab Al-Buka', tradition ۱.

in Paradise, besides the angels and in nearness of Allah, because of approaching the !forbidden tree

The pain of remoteness was experienced by Job who lost his family, wealth, honor, .and health as a divine test

The pain of remoteness was experienced by Jonah who was deprived of world's vast .space and got entangled in the fish's stomach

The pain of remoteness was experienced by Jacob who wept in the absence of his .dear one until he got blind

The pain of remoteness was experienced by Josef who was remote from his kind .father, Jacob, and got entangled in the deep well and then in the prison

But the Merciful Allah cured the pain of remoteness for Adam by his repentance and healed the pain of remoteness for Job by returning to him what he had lost. The almighty alleviated the pain of remoteness for Jonah by rescuing him from the fish's belly and the pain of remoteness for Jacob and Josef by helping them meet each .other again

O the curer of the bitter pain of remoteness! Do not intend for us, the lovers of prophets and Imams (as), to be remote from them in the Hereafter and placed in the Hell! Suppose we can tolerate the chastisement and remoteness from the prophets ?and Imams (as), how can we bear remoteness from You

**Greed for the Noble Servants' Position**

O Allah! Suppose I can stand Your burning Fire, how can I ignore the Blessings You ?grant Your noble servants

It is narrated from Imam Sadiq (as) that the Almighty has not created anyone

except that He has defined a position in Paradise and another in hell for him. When the inhabitants of paradise settle in it and the Hell inhabitants are sent to it, a caller tells the dwellers of Paradise to look at their position in Hell and says: "This is the position that you would have entered if you had committed sins." So the dwellers of Paradise get so relieved and happy that if there were any death in Paradise, they .would die of happiness

Afterwards, the caller calls the dwellers of Hell to look up to their supposed positions and blessings in the Paradise and says: "If you had worshipped Allah you could have won these positions." So the inhabitants of the Hell get so depressed that they nearly .die, if there were any death in the Hell

**Hope for Forgiveness**

My Lord! How can I be relaxed in the Fire while I only hope for Your Forgiveness; the .forgiveness that is repeatedly promised to the sinners in the Holy Qur'an

My Allah! How many poor servants who had hope for other people's help and they .were not left deprived, let alone those who hope for Your Forgiveness

Attar, the poet, has written in his Ilahinameh that a wrongdoer female singer lived in' .Mecca. She attended debauchery ceremonies, danced, and sang in them

Some years after the Prophet's Hijra, this woman who had lost her youth and beauty and could not sing as before, and thus could not make her ends meet, came to the Prophet of Islam

S), out of misery. The Prophet (S) asked her: “Have you come here for a worldly) interaction or a heavenly one?” The woman said: “Neither for the former nor for the latter; rather I have come in hope of your generosity.” The Prophet (S) got delighted and granted the woman his holy cloak and then told his disciples: “Grant her as much ”!as you can afford

So a sinful woman went to Medina in hope for Your Prophet’s bounty, which is a sign of Your Blessings, and returned satisfied with a bountiful grant. How can I return ?destitute from Your Presence while I have hope for Your Mercy and Forgiveness

فَبِعِزَّتِکَ یا سَیِّدِی وَمَوْلایَ اُقْسِمُ صادِقاً لَئِنْ تَرَکْتَنی ناطِقاً لَأَضِجَّنَّ إِلَیْکَ بَیْنَ أَهْلِها ضَجیجَ الآمِلینَ وَلأَصْرُخَنَّ إِلَیْکَ صُراخَ الْمَسْتَصْرِخینَ، وَلأَبْکِیَنَّ عَلَیْکَ بُکاءَ الْفاقِدینَ، وَلأُنادِیَنَّکَ أَیْنَ کُنْتَ یا وَلِیَّ الْمُؤْمِنینَ، یا غایَهَ آمالِ الْعارِفینَ، یا غِیاثَ الْمُسْتَغیثینَ، یا حَبیبَ قُلُوبِ الصّادِقینَ، وَیا إِلهَ الْعالَمینَ

So by Your Might, my master and my Protector, I swear sincerely, if You leave me with speech, I will lament before You from the midst of the Fire’s inhabitants with the lamentation of the hopeful; I will cry to You with the cry of those crying for help; I will weep before You with the weeping of the bereft; and I will call upon You, Where are You, O Sponsor of the believers, O Goal of the hopes of Your Knowers! O Aid of those who seek assistance, O Friend of the hearts of the sincere, and O

!Allah of all the world's inhabitants

This part of the supplication, like the previous part, includes the supplicant's beseech and prayer to the Almighty in order to attract His attention, and if is doomed to the Hell, than to save him from the chastisement.

In fact, how is the state of the servant who is under chastisement, and even worse than chastisement is suffering from remoteness of his beloved Lord?!

Which beseech and weeping is harsher than that of someone who has lost a beloved? It has been said that a mother was weeping beside her daughter's grave. An ascetic person was passing there who said: "Good for this mother who knows what a valuable blessing she has lost!"

The Last Day certainly has very wonderful scenes and is a strange day for the people; good for those who are doomed to Allah's Mercy and are away from chastisement. We had better compare ourselves to the scale of Holy Qur'an before we are confronted with death.

**Harun and Buhlul**

Harun was returning from Hajj pilgrimage and stayed in Kufah some days. One day he was passing a way when Buhlul called him by his name for three times: "Harun! Harun! Harun!" Harun said astonished: "Who is it that calls me by my name?" "The insane Buhlul," he was answered. So he pulled the camel-litter curtain away and told Buhlul: "Do you know me?" He answered yes. Harun asked again: "Who am I?" He said: "You are the one who will be responsible and should account for an oppression

done in the east, even if you are in the west yourself. You will be asked about it in the Hereafter because you are the country ruler." So Harun wept from sorrow and asked Buhlul: "What do you think of me?" He said: "Compare yourself with the Holy Qur'an: "Most surely the righteous are in bliss and most surely the wicked are in burning Fire. (۸۲:۱۳-۱۴)" Harun said: "How about our deeds?" Buhlul replied: "... Allah only accepts from those who guard against evil. (۵:۲۷)" Harun said again: "But what about our tie of kinship with the Prophet (S)?" Buhlul said in reply: "So when the trumpet is blown there shall be no ties of relationship between them on that day, nor they ask for each other. (۲۳:۱۰۱)" Then Harun said: "But there is the Prophet's intercession." And Buhlul said: "On that day no one shall avail intercession except him whom the Beneficent Allah allows and whose word He is pleased with. (۲۰:۱۰۹)" Then Harun asked him about his wish. Buhlul answered: "Forgive my sins and take me into Paradise." Harun said: "I don't have the power to do so, but I have been informed that you owe money to some people. Do you want me to pay your debts?" Buhlul answered: "Debts cannot be paid with debts. What you possess is people's belongings and you are obliged to return them to the people." So Harun stated: "Do you want me to order a life payment for you?" Buhlul answered

him: “I am Allah’s servant and He gives me sustenance, do you think Allah remembers and protects you but not me?”

أَفَتُراکَ سُبْحانَکَ یا إِلهی وَبِحَمْدِکَ تَسْمَعُ فیها صَوْتَ عَبْدٍ مُسْلِمٍ یُسْجَنُ فیها بِمُخالَفَتِهِ، وَذاقَ طَعْمَ عَذابِها بِمَعْصِیَتِهِ وَحُبِسَ بَیْنَ أَطْباقِها بِجُرْمِهِ وَجَریرَتِهِ وَهُوَ یَضِجُّ إِلَیْکَ ضَجیجَ مُؤَمِّلٍ لِرَحْمَتِکَ، وَیُنادیکَ بِلِسانِ أَهْلِ تَوْحیدِکَ، وَیَتَوَسَّلُ إِلَیْکَ بِرُبُوبِیَّتِکَ

Can’t You see Yourself- Glory be to You my Allah, and Yours is the praise- hearing within the Fire the voice of a slave surrendered to You, imprisoned there because of his violations, suffering the pangs of its torment because of his disobedience, and confined within its levels because of his sin and crime, while he laments before You with the lament of one hopeful for Your Mercy, calls upon You with the tongue of those who profess Your Oneness and entreats You by Your Lordship?

When reading the descriptions of the Purgatory in the Holy Qur’an and traditions of the Prophet’s Household, the true believers tremble with fear, get astonished and sincerely take refuge to Allah to be rescued from this frightening condition. This way, they are more prepared to do the obligatory deeds and refrain from the unlawful ones, and sometimes they die of extreme fear of Purgatory!

### Salman and the Fearful Young Man

Shaykh Mufid narrates Ibn Abi ‘Amir who narrates Imam Sadiq (as): Salman passed the ironers’ bazaar in Kufah where he saw a young man on the ground and the people around him. They told Salman: “This man has fainted. Say something in his ear so that he will

be conscious again. Salman came near him until he was conscious and said: "O Salman! If you heard anything about me do not believe it! When I entered this bazaar, and saw the ironers pounding with their hammers I remembered this Qur'anic verse: "And for them is the whips of iron. (۲۲:۲۱)" So I fainted from the chastisement fear." Salman said: "You are worthy of being my religious brother." So Salman loved and adored his friend, until the young man got seriously sick. Salman came to him who was near death and said: "O Angel of death! Treat my brother moderately!" And he was answered: "I treat every believer with moderation."(۱)

**The Believer Woman**

The great scholar, Mulla Fathullah Kashani, narrates in his exegesis book "Minhaj": Once the Messener of Allah (S) stood for prayers in the mosque. After reciting al-Hamd (al-Fatihah) chapter of the Holy Qur'an, he began al-Hijr chapter until he reached this verse:

وَإِنَّ جَهَنَّمَ لَمَوْعِدُهُمْ أَجْمَعِينَ. لَهَا سَبْعَةُ أَبْوَابٍ لِكُلِّ بَابٍ مِنْهُمْ جُزْءٌ مَقْسُومٌ.

And surely Hell is the promised place of them all: It has seven gates; for every gate is a special class of sinners assigned. (۱۵:۴۳-۴۴)

An Arab woman who was performing prayer along side the Prophet (S) fainted hearing these verses. When the Prophet (S) finished his prayer and saw the occurrence, he ordered to splash water into the woman's face and she regained consciousness. So the Prophet (S) said: "How did you feel?" She said: "When I saw you in prayer, I got interested in performing prayer with



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1- Amali Mufid: ۱۳۶, Al-Majlis Al-Thalith 'Ashar, tradition ۴; Bihar al-Anwar: ۲۲/ ۳۸۵, Bab ۱۱, tradition ۲۷.

you. And I got restless when you recited the two verses." Then she said: "Woe to me because any of my limbs will be placed in one of the seven gates of Hell." The Prophet (S) said: "That is not the case. This verse means each specific group of sinners will be chastised in one of the seven gates of Hell." The woman told the Prophet: "I have nothing but seven slaves. I free each of them to be freed from one of the Hell gates." Then the Revelation Angel was descended and said: "O Messenger of Allah! Give good tidings to the Arab woman that the Almighty has closed all the Hell gates and opened ".the gates of Paradise for her

:A Divine tradition reads

O son of Adam! I did not set up this Fire except for the disbeliever, the stingy, the tell-tale, the cursed by parents, the hinderer of zakat payment, the usurer, the adulterer, the unlawful seller, the forgetter of Qur'an, the annoyer of the neighbors, but those of .them who repent, believe, and do good

My servants! Have Mercy on yourselves! Because your bodies are weak, the journey is long, the load is heavy, the path is exact, the Fire is burning, the caller is the Blower .Archangel, and the Judge is the Lord of the worlds

**An Interesting Advice**

Someone intended to go on a travel and told Hatam al-Asamm: "Give me some :advice!" So Hatam said

.If you want a friend, Allah suffices for you"

If you want a companion, the two

.illustrious angels suffice for you

.If you want a lesson, this world suffices for you

.If you want an associate, Qur’an suffices for you

.If you want a job, worshipping suffices for you

.If you want a preacher, death suffices for you

”!And if these things suffice you, then the Purgatory suffices for you

.The explanation of beseeching Allah will come under “My Lord! My Lord!” in later parts

يا مَوْلاىَ فَكَيْفَ يَبْقى فِى الْعَذابِ وَهُوَ يَرْجُو ما سَلَفَ مِنْ حِلْمِكَ، أَمْ كَيْفَ تُؤْلِمُهُ النّارُ وَهُوَ يَأْمِلُ فَضْلَكَ وَرَحْمَتَكَ أَمْ كَيْفَ يُحْرِقُهُ لَهِيبُها وَأَنْتَ تَسْمَعُ صَوْتَهُ وَتَرى مَكانَه أَمْ كَيْفَ يَشْتَمِلُ عَلَيْهِ زَفيرُها وَأَنْتَ تَعْلَمُ ضَعْفَهُ، أَمْ كَيْفَ يَتَقَلْقَلُ بَيْنَ أَطْباقِها وَأَنْتَ تَعْلَمُ صِدْقَهُ، أَمْ كَيْفَ تَزْجُرُهُ زَبانِيَتُها وَهُوَ يُناديكَ يا رَبَّهُ، أَمْ كَيْفَ يَرْجُو فَضْلَكَ فى عِتْقِهِ مِنْها فَتَتْرُكُهُ فيها

My Protector, so how should he remain in the chastisement while he has hope for Your previous clemency? Or how should the Fire cause him pain while he expects Your Bounty and mercy? Or how should its flames burn him while You hear his voice and see his place? Or how should its groaning encompass him while You know his weakness? Or how should he be convulsed among its levels while You know his sincerity? Or how should its keepers torture him while he calls out to You, O Lord? Or how should he have hope of Your Bounty in freeing him from it while You abandon him ?within it

#### **Allah’s Bounty and mercy**

The Qur’anic verses and traditions imply that the Almighty has Mercy upon all the servants, hence He has

granted them all material and spiritual blessings, not depriving a single one from His Bountiful blessings.

However some humans are idle and do not attempt for getting sustenance. Therefore they lose their value and are deprived of Allah's blessings by their own will.

Anyone who wishes can gain Allah's material blessings by lawful attempts, with no hindrance. Also he can gain Divine bliss, by sincere attempts and true belief, so that he would benefit from Allah's Mercy in this world and the Last Day, part of which is a purified life in the world and the Paradise in the Hereafter.

Among the wonders of His Devine mercy is that His Holy Essence grants great blessing for few acts.

### Solomon and the Peasant

Allah's selected servant, Prophet Solomon (as), passed by a peasant in a splendid magnificent manner. Seeing Solomon's glory, the peasant said: "The Beneficent Allah has granted the son of David a glorious kingdom." This was brought to Solomon by the wind. Prophet Solomon (as) got off from his top position, went to the peasant and told him: "Do not wish something whose responsibility you cannot tolerate! If Allah accepts your glorifying him, it would be better for you than Solomon's kingdom, because the reward of glorifying Allah is eternal but Solomon's kingdom is finite!"(۱)

The late Shaykh Saduq has narrated a strange tradition in his worthy 'Thawab Al-A'mal': Isma'il Ibn Yasar said: I heard Imam Sadiq (as) saying:

إِيَّاكُمْ وَالكَسَلَ! إِنَّ رَبَّكُمْ رَحِيمٌ يَشْكُرُ القَلِيلَ. إِنَّ الرَّجُلَ لَيُصَلِّى الرَّكْعَتَيْنِ تَطَوُّعاً يُرِيدُ بِهِمَا وَجْهَ اللهِ عَزَّ وَجَلَّ فَيُدْخِلُهُ اللهُ



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۱- Rabi' Al-Athar.

بِهِمَا الجَنَّهَ، وَإِنَّهُ لَيَتَصَدَّقُ بِالدِّرْهَمِ تَطَوُّعاً يُرِيدُ بِهِ وَجْهَ اللهِ عَزَّ وَجَلَّ فَيُدْخِلُهُ اللهُ بِهِ الجَنَّهَ، وَإِنَّهُ لَيَصُومُ اليَوْمَ تَطَوُّعاً يُرِيدُ بِهِ وَجْهَ اللهِ عَزَّ وَجَلَّ فَيُدْخِلُهُ اللهُ بِهِ الجَنَّهَ.

Avoid laziness and dullness because Your Lord is Beneficent and grants great reward for your small acts. Someone accomplishes a two-unit prayer, not obligatorily, for Allah's sake, so Allah takes him to Paradise for it. He willingly gives a drachma away as charity for Allah's sake; hence Allah takes him to Paradise for it. And fasts in a day for (Allah's sake, therefore Allah takes him to Paradise for it!(١

:Amir al-Mu'minin (as) narrates that the Prophet (S) said

مَا مِنْ شَيْءٍ أَكْرَمُ عَلَى اللهِ مِنِ ابْنِ آدَمَ. (قِيلَ: يَا رَسُولَ اللهِ! وَلاَ المَلاَئِكَهُ؟ قَالَ:) المَلاَئِكَهُ مَجْبُورُونَ بِمَنْزِلَهِ الشَّمْسِ وَالقَمَرِ.

Nothing in Allah's presence is more valuable than Adam's progeny. He was then asked: O Messenger! Aren't the angels valuable? He stated: The angels, just like the .sun and the moon, are obliged to worship and glorify Allah

It is only the human being who has the blessings of freedom and will. Whenever he uses this freedom in performing Allah's orders, he would get subjected to His especial .Mercy and Benevolence

## An Important Tradition

:The Prophet (S) stated

الصَّلاَهُ عَمُودُ الدِّينِ، وَفِيهَا عَشْرُ خِصَالٍ: زَيْنُ الوَجْهِ، وَنُورُ القَلْبِ، وَرَاحَهُ البَدَنِ، وَأُنْسُ القُبُورِ، وَمَنْزِلُ الرَّحْمَهِ، وَمِصْبَاحُ السَّمَاءِ، وَثِقْلُ المِيزَانِ، وَمَرْضَاهُ الرَّبِّ، وَثَمَنُ الجَنَّهِ، وَحِجَابُ النَّارِ. وَمَنْ أَقَامَهَا فَقَدْ أَقَامَ الدِّينَ، وَمَنْ تَرَكَها فَقَدْ هَدَمَ الدِّينَ.

Prayer (salat) is the religion's pillar and it brings about ten features; beauty of the face, illumination



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.Thawab al-A'mal: ٣٩; Bihar al-Anwar: ٩٣/ ٢٥٣, Bab ٣٠, tradition ١٩ -١

of the heart, comfort of the body, companion in the grave, bringer of Mercy, the light of the heavens, heaviness of scale in the Hereafter, satisfaction of the Lord, price of the Paradise, and hinderer of the Hell Fire, anyone who performs it has set up the religion and anyone who leaves it has obliterated the religion.(١)

It is really surprising that the Benevolent Lord has set such benefits and results for performing two units of prayer (salat), which is not hard for anyone!

The messenger of Allah (S) also stated:

مَا مِنْ صَلاةٍ يَحْضُرُ وَقْتُهَا إلاّ نَادَى مَلَكٌ بَيْنَ يَدَيِ النَّاسِ: أيُّهَا النَّاسُ قُوموا إلَى نِيرانِكُمُ الَّتِى أوْقَدْتُمُوهَا عَلَى ظُهُورِكُمْ فَأطْفِئُوهَا بِصَلاَتِكُمْ.

No prayer time comes except that an angel calls out: 'O People! Rise up against the Fire you have burnt behind you (due to sins) and put it off with your prayer.'(٢)

## Imam Sadiq (as) and the Terrified Caravan

Imam Musa Ibn Ja'far (as) says: "Imam Sadiq (as) accompanied a caravan that was going towards the desert. Then the caravan was informed that the thieves have hidden themselves on their way. The people of the caravan trembled with fear. Imam Sadiq (as) inquired about the reason for their. They said: 'We have some property and fear that that the thieves will take it from us. Would you take them from us as the thieves might not take them from you?' Imam (as) said: 'You cannot be sure; maybe they only intend to rob me and then your property would be stolen by them.' The people said again: 'So what



١- Mawa'izh al-'Adadiyyah: ٣٧١.

٢- Man-la-yahdhuruhul-faqih: ١/ ٢٠٨, Bab Fazl Al-Salat, tradition ٦٢٤.

can we do? Is it wise to burry our property under the ground?' Imam (as) answered: 'No, because they may get damaged, someone may rob them, or you may not relocate them.' The caravan people asked: 'What can we do then?' Imam Sadiq (as) said: 'Give them to the One Who can protect them, increase the amount of them, and then give them back to you more than you need!'

Who is it?' they asked. Imam replied: 'The Lord of the worlds.' They asked: 'How can' we do this?' Imam (as) stated: 'Give them away as charity to poor Muslims.' They said: 'We have no access to the poor in the middle of desert.' Imam said: 'Intend to give away one third of it so that Allah would save all of it.' 'We intended,' they said. Imam Sadiq (as) said: 'You are safe now so go on your journey.'

When the caravan moved the thieves appeared. The caravan people were afraid but Imam (as) told them: 'Why are you afraid while Allah will save you.' The thieves came and, recognizing Imam Sadiq (as), kissed his hands and said: 'Last night, we dreamt of the Messenger of Allah (S) and he ordered us to protect you and the caravan; now we are at your service!' Imam (as) said: 'There is no need for your help. The One Who saved us from you will save us from other enemies and robbers.' So the caravan reached the city and the people gave away one third

of their property to the poor. Furthermore, they witnessed abundance in their wealth; every drachma got multiplied by ten. They were astonished at this and Imam Sadiq (as) told them: 'Now that you know about trading with Allah, continue it!'"(۱)

#### The Wonder of Allah's favorites

When Amir al-Mu'minin (as) reached the region of Siffin, Mu'awiya had blocked all the water ways to inflict Imam's soldiers into trouble and weaken their fighting ability. Imam 'Ali (as) ordered a group of fighters under the guidance of Imam Husayn (as) to regain the water way. Imam Husayn (as) attacked the water resource, so Mu'awiya's guards fled the place and water was now accessible for the Muslim army. Some people suggested Amir al-Mu'minin (as) to cut off the water way for Mu'awiya and his troops. Imam (as) stated: "By Allah that I don't do so." Then he sent a convoy to Mu'awiya to tell him: "Your army is free to take as much water as it wants."

#### A Strange letter from Imam al-Ridha (as)

Bazanti, a reliable Shi'ite narrator says: I read Imam al-Ridha's letter from Khorasan to his son, Imam Jawad (as), in Medina. He had written:

My Son! I have been informed that whenever you want to go out and mount your horse, the servants take you out from the small door of the house. This is because of their stinginess so that you could not grant anything to others. I ask you, by my fatherhood and Imamate, to come and go from the larger door. Also bring money with yourself so that you can give away



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۱- Uyun Akhbar al-Ridha: ۲/۴, Bab ۳۰, tradition ۹; Bihar al-Anwar: ۹۳/ ۱۲۰, bab ۱۴, tradition ۲۳.

to the poor. If your uncles wanted money, don't give them less than fifty drachmas and do not give less than twenty five drachmas to your aunts and you are free to pay them more. I want Allah to grant you high position and status. Donate money and do (not fear poverty by the Owner of the Empyrean!(١)

When Allah's favorite servants are this generous to other servants, what would be ?the level of Allah's Generosity

It is because of Allah's indefinite Mercy and unending benevolence that Amir al-Mu'minin (as), after saying 'O Allah! Can't you see yourself hearing within the Fire the voice of a slave surrendered to You, imprisoned there because of his violations', says '.'Far be it from You! That is not what is expected of You

هَيْهاتَ ما ذلِكَ الظَّنُ بِكَ وَلاَ الْمَعْرُوفُ مِنْ فَضْلِكَ وَلا مُشْبِهٌ لِما عامَلْتَ بِهِ الْمُوَحِّدينَ مِنْ بِرِّكَ وَإِحْسانِكَ، فَبالْيَقينِ أَقْطَعُ لَوْ لا ما حَكَمْتَ بِهِ مِنْ تَعْذيبِ جاحِديكَ، وَقَضَيْتَ بِهِ مِنْ إِخْلادِ مُعانِدِيكَ لَجَعَلْتَ النّارَ كُلَّها بَرْداً وَسَلاماً وَما كانَت لِأَحَد فيها مَقَرّاً وَلا مُقاماً لكِنَّكَ تَقَدَّسَتْ أَسْماؤُكَ أَقْسَمْتَ أَنْ تَمْلأَها مِنَ الْكافِرينَ مِنَ الْجِنَّهِ وَالنّاسِ أَجْمَعينَ، وَأَنْ تُخَلِّدَ فيهَا الْمُعانِدينَ وَأَنْتَ جَلَّ ثَناؤُكَ قُلْتَ مُبْتَدِئاً، وَتَطَوَّلْتَ بِالْإِنْعامِ مُتَكَرِّماً: "أَفَمَنْ كانَ مُؤْمِناً كَمَنْ كانَ فاسِقاً لا يَسْتَوُونَ."

Far be it from You! That is not what is expected of You, nor what is well-known of Your Bounty; nor is it similar to the goodness and kindness You have shown to those who profess Your Oneness. So I declare with certainty that were it not



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.Uyun Akhbar al-Ridha: ٢/٨, tradition ٢٠' -١

for what You have decreed concerning the chastisement of Your deniers and what You have foreordained concerning the everlasting home of those who stubbornly resist, You would make the Fire, all of it, coolness and safety, and no one would have a place of rest or abode within it. But You- holy are Your Names- have sworn that You will fill it with the unbelievers, both jinn and men, and that You will place those, who stubbornly resist, therein forever. And You- majestic is Your eulogy- said through kindness as a favor: what? Is he who has been a believer like him who has been .ungodly? They are not equal

## The Kind Embrace

None of the prophets (as), the Imams (as), and favorite servants expected Allah to treat them with chastisement; the Almighty Who has called Himself in the Holy Qur'an as the Most Merciful of the merciful, the Forgiver, the Generous, the Lover, the Holy, .the Fine, and the Relenting

The chastisement of the Hereafter is not related to the believers at all. It is the bitter fruit of denying the truth and of enmity with Allah. The chastisement of the Hereafter is the reward of the proud and the sinner. It is the product of wrongdoing and .corruption. It is in fact the result of human deeds and nothing else

Why should the one who is not a denier and an enemy of Allah, while some rays of Allah's Unity, belief, love, and affection shines in his heart, and be possesses righteous morality and

?virtuous deeds to some extent, be chastised

Such a person faces a Holy and Kind Lord; the One Who invites any sinner to repentance in order to forgive him, calls any broken servant to compensate his loss .and any patient to cure him

Someone told a devotee servant of Allah: "I am polluted with wrongdoing. Do you think I would be accepted?" He replied: "Woe be on you! Allah calls His enemies and deniers of the truth; how is it possible that He rejects someone who seeks refuge to "!?Him

The late Ibn Fahad al-Hilli in his book "'Uddat al-Da'i" has narrated: "When the Almighty sent Moses to the Pharaoh to warn him of wrongdoing, He told Moses: 'Say to Pharaoh that I hurry more in forgiving the sins and being patient with the sinners ".'than taking wrath and chastisement

**Abraham's Impatience of Sins**

:In the exegesis of the holy verse

وَكَذَلِكَ نُرِى إِبْرَاهِيمَ مَلَكُوتَ السَّمَاوَاتِ وَالأَرْضِ وَلِيَكُونَ مِنْ الْمُوقِنِينَ.

So also did We show Abraham the power and the laws of the heavens and the earth, (that he might (with understanding) have certitude. (۶:۷۵

It is written that when Allah showed Abraham the whole of heavens and the earth and uncovered any spiritual veils for him, he witnessed everything in the earth as well as an adulterer man and woman. He cursed them immediately so they died. Then he saw two other ones in the same state, so he cursed them again and they died too. The third time he saw another adulterer couple and he wanted to curse them

when it was revealed to him: "Take your curse off from My servants; surely I am the Forgiver, the Merciful, the Patient, and the Omnipotent; the sin of My servants does .not harm Me, as their worship does not benefit Me

I treat My servants in one of the three ways; either they repent and I accept their repentance, forgive their sins, and hide their faults; or I remove chastisement from them because I know that their progeny will be believers, so I treat the fathers moderately until their children are born, and then if the fathers have not repented, I will chastise them; or if they belong to neither group, I will prepare a chastisement for .them which is greater than what you want for them

O Abraham! Leave Me with My servants because I am the Patient, the Wise, and the Omnipotent. I arrange their lives based on My Wisdom, according to their destiny and "(My Will.(١

**A Strange Truth**

In the excellent book 'Ilm al-Yaqin of the great philosopher and scholar al-Faydh al-:Kashani, we read

A servant's evil acts are more than his good deeds in the Hereafter, so he is brought to Hell. At this time the revelation angel, Gabriel, is addressed: "Ask My servant if he has accompanied the scholars in the world so that I would accept their intercession for him." The sinner responds negatively. Then there is an address again: "Ask if he has sat with the scholars for eating food." The sinner's answer is again no. "Have you sat



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.Tafsir Burhan: under verse ٧٥ of An'am, tradition ٩ -١

where a scholar had sat?" he is asked. "No," he says again. "Are you named after a scholar?" "No." "Have you had a friend who had loved the scholars?" The sinner responds positively. So Allah calls: "O Gabriel! I forgave him out of My Comprehensive Mercy; treat him kindly and bring him to Paradise!"

## Allah's Mercy on the Youth in David's Age

Shaykh Saduq narrates: Prophet David (as) had a gathering which was attended, among others, by a young, slim, and silent man. One day, the angel of death came to David's gathering while he stared at that young man. David (as) asked the death angel: "Are you looking at him?" The angel said: "Yes, I am to seize his spirit in seven days." David felt pity and mercy for the man and told him: "Do you have a wife?" The young man replied: "No, I am not married yet." David told him to go to a famous person's house, propose his daughter, and marry her the same night. Then he gave him a great amount of money so that he may buy all the necessary things and told him to come back to him after seven days.

The young man went and seven days after his marriage returned to David (as). David asked him: "How is your state?" The young man answered: "I am in an even better state than you." David waited his death for a while but he did not die. So he told the man to go and come back seven days later.

The young man left

and returned again in seven days, but he did not die. Therefore David told him to return in seven days again. After seven days, when the man came to David, the death angel came to David (as) too. David asked the angel: "Didn't you tell that you had to seize his soul?" The death angel replied: "You are right, but because of your mercy, Allah had Mercy on the man and granted him another thirty years to live."(١)

The Merciful Allah descends His Mercy to His servant and treats him kindly by the smallest excuses.

#### Features of the Freed Captive

It is narrated in a very important tradition of Imam Sadiq (as) that a group of war captives were brought to the Prophet of Islam (S).

The Messenger (S) ordered to kill all of them except one. That person was surprised and said: "Why did you issue my freedom?" The Prophet (S) said: "I was informed by the revelation angel that you have five features that Allah loves; great zeal in fighting, generosity, good-temperedness, truth in speaking, and courage." After this strange happening, that freed captive embraced Islam and in one of battles alongside the Prophet (S), was martyred.(٢)

#### The Believing Servant

Imam Sadiq (as) ordered to whip a servant because of his sin. The servant said: "O son of the Messenger of Allah! Do you want to beat someone who has no intercessor but you? How about your mercy and kindness?" so Imam ordered to leave him. Then the servant said: "It was not you who freed me, the One



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١- Bihar al-Anwar: ۴/ ١١١, Bab ٣, tradition ٣١.

٢- Wasa'il Al-Shi'ah: ٢٠/ ١۵۵, tradition ٢۵٢٩١; Bihar al-Anwar: ۶٨/ ٣٧۴, Bab ٩٢, tradition ٢۵.

Who taught me how to speak this way rescued me." Imam (as) said: "By Allah, this servant is a true believer and sees no one besides Allah!"

In fact, the true believers are not treated but mercifully. Any servant of Allah who testifies to His Unity and acts moderately will get subjected to His extended Mercy.

### The Fate of Witness of Josef's Innocence

In some exegesis books of the Holy Qur'an it is narrated that when Josef (as) took the crown in Egypt, he thought he needed a deputy in arranging the government affairs, so that he may people's lives and behave kindly to them. The revelation angel came to him from Allah and told him: "Allah says that you need a deputy." Josef (as) answered: "I was thinking about the same issue, but who deserves this position?" Gabriel said: "Tomorrow morning when you move from your headquarters, appoint the first person who is worthy of this position." Next morning, the first man that Josef saw was a weak, thin wood carrier, so Josef thought he cannot bear the heavy responsibility. He wanted to pass by the wood carrier when Gabriel descended and said: "Do not leave this person! He was the one who testified to your innocence and purity before Egypt's king so he is worthy of being your deputy."

While the Almighty grants the deputy position to a testifier of Josef's innocence, what would he grant someone who have testified to His Unity throughout a lifetime?!

True! The extent of Allah's Mercy and Kindness is not understandable by any

.wise and intellectual man

إِلهی وَسَیِّدی فَأَسْأَلُکَ بِالْقُدْرَهِ الَّتی قَدَّرْتَها، وَبِالْقَضِیَّهِ الَّتی حَتَمْتَها وَحَکَمْتَها وَغَلَبْتَ مَنْ عَلَیْهِ أَجْرَیْتَها أَنْ تَهَبَ لی فی هذِهِ اللَّیْلَهِ وَفی هذِهِ السّاعَهِ کُلَّ جُرْمٍ أَجْرَمْتُهُ، وَکُلَّ ذَنْبٍ أَذْنَبْتُهُ، وَکُلَّ قَبیحٍ أَسْرَرْتُهُ، وَکُلَّ جَهْلٍ عَمِلْتُهُ، کَتَمْتُهُ أَوْ أَعْلَنْتُهُ أَخْفَیْتُهُ أَوْ أَظْهَرْتُهُ

My Allah and My master! So I ask You by the power You have apportioned. And the decision which You have determined and imposed, and through which You have overcome him toward whom it has been put into effect- that You forgive me in this night and at this hour every offence I have committed, every sin I have performed, every wicked thing I have concealed, every folly I have enacted- whether I have .hidden it or announced it, whether I have concealed it or manifested it

At the beginning of the book, especially in the section of "O Allah! Forgive my sins..." different sins as well as their consequences were explained. In this part too, Imam 'Ali .(as) mentions the hidden and apparent sins and asks Allah to forgive them all

Thursday night is the night of beseeching Allah for repentance, supplication, and weeping. We go in the presence of Allah so that he would forgive our sins and have .mercy, pardon, regard, and beneficence on us in this night

وَکُلَّ سَیِّئَه أَمَرْتَ بِإِثْباتِهَا الْکِرامَ الْکاتِبینَ الَّذینَ وَکَّلْتَهُمْ بِحِفْظِ ما یَکُونُ مِنّی وَجَعَلْتَهُمْ شُهُوداً عَلَیَّ مَعَ جَوارِحی، وَکُنْتَ أَنْتَ الرَّقیبَ عَلَیَّ مِنْ وَرائِهِمْ، وَالشّاهِدَ لِما خَفِیَ عَنْهُمْ، وَبِرَحْمَتِکَ أَخْفَیْتَهُ، وَبِفَضْلِکَ سَتَرْتَهُ، وَأَنْ تُوَفِّرَ حَظّی مِنْ کُلِّ خَیْرٍ تُنَزِّلُهُ أَوْ

إِحْسان فَضَّلْتَهُ أَوْ بِرٍّ تَنْشُرُهُ أَوْ رِزْق تَبْسُطُهُ أَوْ ذَنْب تَغْفِرُهُ أَوْ خَطَأ تَسْتُرُهُ

And every evil act which You have commanded the Noble Writers to record, those whom You have appointed to watch over every action of mine and whom You have made, along with my limbs, witness against me. And You are Yourself the Watcher over me from behind them, and the Witness of what is hidden from them, but through Your mercy You concealed it and through Your Bounty You veiled it. (And I ask You) that you bestow upon me an abundant share of every good You send down, kindness You confer; goodness You unfold; provision You spread out; sin You forgive or error .You cover

## The Two Illustrious Angels and Body Limbs

The recording of human deeds by the two writer angels as well as the limbs' being witnessnes for human behavior are facts mentioned in the Holy Qur'an and the .traditions

وَإِنَّ عَلَيْكُمْ لَحَافِظِينَ. كِرَامًا كَاتِبِينَ. يَعْلَمُونَ مَا تَفْعَلُونَ.

And most surely there are keepers over you. Honorable records, they know what you (do. (۸۲:۱۰-۱۲

حَتَّى إِذَا مَا جَاءُوهَا شَهِدَ عَلَيْهِمْ سَمْعُهُمْ وَأَبْصَارُهُمْ وَجُلُودُهُمْ بِمَا كَانُوا يَعْمَلُونَ. وَقَالُوا لِجُلُودِهِمْ لِمَ شَهِدْتُمْ عَلَيْنَا؟ قَالُوا أَنطَقَنَا اللَّهُ الَّذِی أَنطَقَ كُلَّ شَیْءٍ.

Until when they come to it, their ears and their eyes and their skins shall bear witness against them as to what they did. And they should say to their skins: why have you borne witness against us? They shall say: Allah Who makes everything speak has (made us speak. (۴۱:۲۱

يَوْمَ تَشْهَدُ عَلَيْهِمْ أَلْسِنَتُهُمْ وَأَيْدِيهِمْ وَأَرْجُلُهُمْ بِمَا كَانُوا

يَعْمَلُونَ.

On the day when their tongues and their hands and their feet shall bear witness (against them as to what they did. (۲۴:۲۴

الْيَوْمَ نَخْتِمُ عَلَى أَفْوَاهِهِمْ وَتُكَلِّمُنَا أَيْدِيهِمْ وَتَشْهَدُ أَرْجُلُهُمْ بِمَا كَانُوا يَكْسِبُونَ.

On that day We will set a seal upon their mouths, and their hands shall speak to Us, (and their feet shall bear witness of what they earned. (۳۶:۶۵

مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ.

(He utters not a word but there is by him a watcher at hand. (۵۰:۱۸

Besides the writer angels and human limbs, the earth will testifiy against human :deeds, as stated in Zilzal chapter

يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا. بِأَنَّ رَبَّكَ أَوْحَى لَهَا.

(On that day, the earth shall tell it news, because your Lord had inspired her. (۹۹:۴-۵

Also the Almighty, the prophets (as), and Imams (as) see human deeds and will testify :against him, according to some verses in Tawbah chapter of the holy Qur’an

وَقُلْ اعْمَلُوا فَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ وَسَتُرَدُّونَ إِلَى عَالِمِ الْغَيْبِ وَالشَّهَادَهِ فَيُنَبِّئُكُمْ بِمَا كُنتُمْ تَعْمَلُونَ.

And say: Work! So Allah will see your work and so will His Messenger and the believers; and you shall be brought back to the Knower of the unseen and the seen, (then He will inform you of what you did. (۹:۱۰۵

According to such Qur’anic verses, the testimony of the witnesses on the Day of Resurrection will be against the disbelievers, enemies, and wrongdoers; because the believers and the repented servants will be subjected to Allah’s Mercy on that day; their books of deed will not be opened

before other people; Allah will make the witnesses forget the believers' sins and will .save their faces

:Imam 'Ali (as) stated

مَنْ تَابَ تَابَ اللهُ عَلَيْهِ وَأُمِرَتْ جَوَارِحُهُ أنْ تَسْتُرَ عَلَيْهِ وَبِقَاعُ الأرْضِ أنْ تَكْتُمَ عَلَيْهِ وأُنْسِيَتِ الحَفَظَهُ مَا كَانَتْ تَكْتُبُ عَلَيْهِ.

One who repents Allah would accept his repentance and order his organs to cover sins from his sight. He would order the earth segments to make him neglect his sins, and makes the Writers forget what they have written in that servant's letter of (deeds.(1

:Imam Sadiq (as) said

إذَا تَابَ العَبْدُ تَوبَهً نَصُوحاً أحَبَّهُ اللهُ وَسَتَرَ عَلَيْهِ... يُنْسِى مَلَكَيْهِ مَا كَانَا يَكْتُبَانِ عَلَيْهِ، وَيُوحِى إلَى جَوارِحِهِ وَإلَى بِقَاعِ الأرْضِ أنْ اكْتُمِى عَلَيْهِ ذُنُوبَهُ؛ فَيَلْقَى اللهَ عَزَّ وَجَلَّ حِينَ يَلْقَاهُ وَلَيْسَ شَىْءٌ يَشْهَدُ عَلَيْهِ بِشَىْءٍ مِنَ الذُّنُوبِ.

If a servant repents sincerely, Allah would love him and cover his faults in the world' and the Hereafter.' I asked Imam Sadiq (as): 'How will Allah cover them?' Imam (as) replied: 'He will make the two angels, in charge of that servant, forget all about his sins they have recorded, and will reveal to his body organs to do so. So the servant (would meet Allah while there is no record of his sins.'(2

يا رَبِّ يا رَبِّ يا رَبِّ يا إلهى وَسَيِّدى وَمَوْلاىَ وَمالِكَ رِقّى، يا مَنْ بِيَدِهِ ناصِيَتى يا عَليماً بِضُرّى وَمَسْكَنَتى، يا خَبيراً بِفَقْرى وَفاقَتى يا رَبِّ يا رَبِّ يا رَبِّ أَسْأَلُكَ بِحَقِّكَ وَقُدْسِكَ وَأَعْظَمِ صِفاتِكَ وَأَسْمائِكَ أَنْ تَجْعَلَ أَوْقاتى مِنَ اللَّيْلِ وَالنَّهارِ بِذِكْرِكَ مَعْمُورَةً، وَبِخِدْمَتِكَ مَوْصُولَةً، وَأَعْمالى عِنْدَكَ مَقْبُولَةً حَتّى تَكُونَ أَعْمالى وَأَوْرادى

p: ۳۲۴

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.Bihar al-Anwar: ۶/ ۲۸, Bab ۲۰, tradition ۳۲ -۱

.Al-Kafi, ۲/ ۴۳۶, Bab Al-Towba, tradition ۱۲ -۲

كُلَّها وِرْداً واحِداً وَحالى فى خِدْمَتِكَ سَرْمَداً، يا سَيِّدى يا مَنْ عَلَيْهِ مُعَوَّلى يا مَنْ إِلَيْهِ شَكَوْتُ أَحْوالى يا رَبِّ يا رَبِّ يا رَبِّ

My Lord! My Lord! My Lord! My Allah! My Master! My Protector! Owner of my bondage! O He in whose Hand is my forelock! O He who knows my affliction and my misery! O He who is aware of my poverty and indigence! My Lord! My Lord! My Lord! I ask You by Your Truth, Your Holiness and the greatness of Your Attributes and Names, that You make my times in the night and the day inhabited by Your remembrance and joined to Your service and my acts acceptable to You, so that my acts and my prayers may all be a single litany and my occupation with Your service everlasting. My Master! O He upon whom I depend! O He to whom I complain of my states! My Lord! My Lord! My Lord!

### Allah's Exalted Name

Some of the ascetic, favorite, and righteous servants believe that the holy word 'rabb (Lord)' is Allah's Exalted or chief name. In Arabic, it means an Owner Who trains His creature wisely and out of Mercy. They also believe that by referring to it, one can get subjected to Allah's Mercy, get his problems solved, and his sins forgiven.

Maybe the reason why all the prophets and Imams (as) resorted to this name in their prayers and at times of difficulty was because they knew it to be Allah's Exalted name.

Adam and Eve, when repenting,

:stated

رَبَّنَا ظَلَمْنَا أَنفُسَنَا وَإِنْ لَمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ.

Our Lord! We have been unjust to ourselves, and if Thou forgive us not, and have not (mercy on us, we shall certainly be of the losers. (۷:۲۳

After nine hundred and fifty years of preaching the disbelievers but receiving only :disappointment in return, Noah (as) sated

رَبِّ لاَ تَذَرْ عَلَى الأَرْضِ مِنْ الْكَافِرِينَ دَيَّارًا.

(My Lord! Leave not upon the land any dweller from among the unbelieving. (۷۱:۲۶

:Prophet Abraham (as) said in his prayers

رَبِّ هَبْ لِى حُكْمًا وَأَلْحِقْنِى بِالصَّالِحِينَ.

(My Lord! Grant me wisdom and join me with the righteous. (۲۶:۸۳

:Prophet Moses (as) said when he was in need

رَبِّ إِنِّى لِمَا أَنزَلْتَ إِلَىَّ مِنْ خَيْرٍ فَقِيرٌ.

My Lord! Surely I stand in need of whatever good Thou mayest sent down to me. ((۲۸:۲۴)

Prophet Solomon (as), in his prayer, prayed for forgiveness of his sins and asked for a :unique kingdom

رَبِّ اغْفِرْ لِى وَهَبْ لِى مُلْكًا لاَ يَنْبَغِى لأَحَدٍ مِنْ بَعْدِى إِنَّکَ أَنْتَ الْوَهَّابُ.

My Lord! Forgive me and grant me a kingdom which is not fit for being inherited by (anyone after me. (۳۸:۳۵

:Prophet Zachariah (as) said when asking for a child

رَبِّ لاَ تَذَرْنِى فَرْدًا وَأَنْتَ خَيْرُ الْوَارِثِينَ.

(My Lord! Leave me not alone; and Thou art the best of inheritors. (21:89)

:Prophet Josef (as), for thanking Allah and asking Him his wish, said

رَبِّ قَدْ آتَيْتَنِی مِنْ الْمُلْكِ وَعَلَّمْتَنِی مِنْ تَأْوِيلِ الأَحَادِيثِ فَاطِرَ السَّمَاوَاتِ وَالأَرْضِ أَنْتَ وَلِيِّی فِی الدُّنْيَا وَالآخِرَهِ تَوَفَّنِی مُسْلِمًا وَأَلْحِقْنِی بِالصَّالِحِينَ.

My Lord! Thou has given me of the kingdom and taught me the interpretation

of sayings. Originator of the heavens and the earth! Thou art my guardian in this (world and the Hereafter; make me die a Muslim and join me with the good. (١٢:١٠١

:At the time of extreme tribulation, Prophet Job (as) stated

وَأَيُّوبَ إِذْ نَادَى رَبَّهُ أَنِّى مَسَّنِى الضُّرُّ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ.

And Ayyub, when he cried to his Lord: Harm has afflicted me and thou art the most (merciful of the merciful. (٢١:٨٣

:Almighty Allah has taught the Prophet of Islam (S) as follows

وَقُلْ رَبِّ اغْفِرْ وَارْحَمْ وَأَنْتَ خَيْرُ الرَّاحِمِينَ.

And say: O My Lord! Forgive and have mercy, for Thou art the Best of all who show (mercy. (٢٣:١١٨

And the believer and righteous servants, when pondering on the creation of the :heavens and the earth, stated

رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلاً سُبْحَانَکَ.

(Our Lord! Thou have not created this in vein! Glory be to Thee! (٣:١٩١

And Satan, who was the most proud one, asked for respite until the Last day by this name: "He said: Give me respite until the day when they are raised. (٧:١۴)" and the Almighty accepted the request of this cursed outcast and gave him respite only .because he referred to Allah's Exalted name

:(It is narrated from the messenger of Allah (S

.Anyone who says 'My Lord' for seven times, Allah will fulfill his wish

It is also narrated that when a believing servant says 'My Lord' once, Allah says 'Here I am'. And when the servant calls Allah for the second and third times, he will be addressed: 'Ask Me so that I

(may grant you!’(١

## Accepted Deeds

One of the common prayers of all the prophets (as), Imams (as) and Allah’s favorite servants has always been for the Almighty to accept their deeds and treat them with .His Mercy

They have been aware of the fact that no one is accepted in Allah’s presence without having deeds; and no one is accepted in His presence with deeds only; other necessary characteristics are belief and sincerity without which no one is subjected to Allah’s mercy. Therefore, the favorite servants paid much attention to having good deeds as well as the necessary conditions for the acceptance of deeds. And as they .performed their deeds as they should, they requested Allah to accept their deeds

The Holy Qur’an and the traditions imply that a deed is accepted provided that its performer has belief in Allah and does it for Allah’s sake and is in accord with the divine rules. It should be pointed out that the believing servant’s deed is accepted and his sin is forgiven. But the deed of a disbelieving servant, however great and worthy it .might be, is not accepted and his sin, however tiny it might be, is not forgiven

Some important traditions are narrated about worthy deeds together with its most :valuable conditions in Shiite books, some of which will follow

الشَّرَفُ عِنْدَ اللهِ سُبْحَانَهُ بِحُسْنِ الأعْمَالِ لاَ بِحُسْنِ الأقْوَالِ.

The servant’s worth and value before the Almighty is because of his good deeds not (his good speech.(٢

العَمَلُ شِعَارُ المُؤمِنِ.

(Deeds are the slogan of a believing servant.(٣

المُداوَمَةَ المُدَاوَمَةَ!

١- Mustadrak al-Wasa'il: ٥/ ٢٢٠, Bab ٣١, tradition ٥٧٣٨, many other traditions about this exist in the books: al-Kafi: ٢/ ٥٢٠, Bab man qala ya rab...; Wasa'il Al-Shi'ah: ٧/٢٨٥, bab ٣٢; Mustadrak al-Wasa'il: ٥/ ٢١٩, bab ٣١; Bihar al-Anwar: ٩٠/ ٢٣٣, Bab ١٢, etc.

٢- Ghurar al-Hikam: ١٥٣, La yanfa'u qawla bi khayri al-amal, tradition ٢٨٣٨; Mizan al-Hikmah: ٩/ ٤٠٥٠, al-amal, tradition ١٤٢٦٠.

٣- Ghurar al-Hikam: ١٥١, tradition ٢٧٧٧; Mizan al-Hikmah: ٩/ ٤٠٥, Al-Nahl, tradition ١٤٢٦٤.

فإنَّ اللهَ لَمْ يَجْعَلْ لِعَمَلِ الْمُؤمِنِينَ غَايَةً إلاّ الْمَوْتَ.

Continue your deeds! Continue your deeds! Because Allah has not set an end for the believing servant’s deeds except his death.(1)

أعْلَى الأعْمَالِ إخْلاصُ الإيمَانِ وَصِدْقُ الوَرَعِ وَالإيقَانِ.

The best deeds are belief, piety, and faith.(2)

Imam Sadiq (as) stated:

دَعَا اللهُ النَّاسَ فِی الدُّنْیا بِآبَائِهِمْ لِیَتَعَارَفوا وَفِی الآخِرَهِ بِأعْمَالِهِمْ لِیُجَازَوا.

Allah named people after their fathers in this world in order that they would know each other and He will call the people by their deeds in the Hereafter in order that He would give them reward or punishment.(3)

The Messenger of Allah (S) stated:

أفْضَلُ الأعْمَالِ إیمَانٌ بِاللهِ وَتَصْدِیقٌ بِهِ وَجِهَادٌ فِی سَبِیلِ اللهِ وَحَجٌّ مَبْرُورٌ، وَأهْوَنُ عَلَیْکَ مِنْ ذَلِکَ إطْعَامُ الطَّعَامِ وَلِینُ الکَلامِ وَالْمُسَامَحَهُ وَحُسْنُ الخُلُقِ، وَأهْوَنُ عَلَیْکَ مِنْ ذَلِکَ لاَ تَتَّهِمِ اللهَ فِی شَیْءٍ قَضَاهُ اللهُ عَلَیْکَ.

The best deed is believing in Allah, fighting in Allah’s path, and hajj pilgrimage. Other simpler deeds are feeding the poor, lenient speech, and good temperedness. Still an easier deed for you is that you do not accuse Allah in what He has destined for you.(4)

سَیِّدُ الأعْمَالِ ثَلاثُ خِصَالٍ: إنْصَافُکَ مِنْ نَفْسِکَ وَمُواسَاتُکَ الأخَ فِی اللهِ عَزَّ وَجَلَّ وَذِکْرُ اللهِ تَعَالَی عَلَی کُلِّ حَالٍ.

The best deeds are three; treating others justly, helping the religious brothers, and remembering Allah in every state.(5)

Imam ‘Ali (as) said:

طُوبَی لِمَنْ أخْلَصَ للهِ عَمَلَهُ وَعِلْمَهُ وَحُبَّهُ وَبُغْضَهُ وَأخْذَهُ وَتَرْکَهُ وَکَلامَهُ وَصَمْتَهُ وَفِعْلَهُ وَقَوْلَهُ.

A lucky person is the one whose knowledge and behavior, friendship and enmity, taking and releasing, speaking and silence, are based on sincerity

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١- Mustadrak al-Wasa’il: ١/ ١٣٠, bab ١٩, tradition ١٧٧; Mizan al-Hikmah: ٩/ ۴٠۶٠, Al-amal, tradition ١۴٢٩٢.

٢- Ghurar al-Hikam: ١۵۵, Al-Ikhlas fi Al-amal wa atharih, tradition ٢٨٩٩.

٣- Bihar al-Anwar: ٧٨/ ٢٠٨, Bab ٢٣, tradition ٢٣.

۴- Kanz Al-Ummal:۴٣۶٣٩; Mizan al-Hikmah: ٩/ ۴٠۶۶, Al-Amal ١, tradition ١۴٢٢.

۵- Mishkat al-Anwar: ۵۵, Al-fasl Al-khamis Ashar; Mizan al-Hikmah: ٩/ ۴٠۶۴, Al-amal ١, tradition ١۴٣٢۶.

(and Allah’s satisfaction.(١

:The Messenger of Allah (S) advised Abu-Dhar, saying

كُنْ بالعَمَلِ بِالتَّقْوى أشَدَّ اهْتِمَاماً مِنْكَ بِالعَمَلِ؛ فَإنَّهُ لاَ يَقِلُّ عَمَلُ بِالتَّقْوى، وَكَيْفَ يِقِلُّ عَمَلٌ يُتَقَبَّلُ بِقَوْلِ اللهِ عَزَّ وَجلَّ: "إِنَّمَا يَتَقَبَّلُ اللهُ مِنَ الْمُتَّقِينَ."

Try to have a deed adorned with piety rather than a simple deed, since a deed adorned with piety is not a small deed. How can an accepted deed be small while the (Almighty says: ‘Surely Allah accepts (deeds) only from the pious.’(٢

:Imam ‘Ali (as) said

إنَّکَ لَنْ يُتَقَبَّلَ مِنْ عَمَلِکَ إلاّ مَا أخْلَصْتَ فِيهِ.

(Surely your deeds will not be accepted except those which have been done piously.(٣

Thus, the deeds of a servant who has belief, sincerity, and piety will be accepted. :Accepted deeds is so valuable that it is narrated from Imam Sadiq (as) that

مَنْ قَبِلَ اللهُ مِنْهُ صَلاَةً وَاحِدَةً لَمْ يُعَذِّبْهُ، وَمَنْ قَبِلَ مِنْهُ حَسَنَةً لَمْ يُعَذِّبْهُ.

A person, one of whose prayers is accepted, will not be punished by Allah and anyone, (one of whose deeds is accepted, will not be chastised at all.(۴

مَنْ قَبِلَ مِنْهُ حَسَنَةً وَاحِدَةً لَمْ يُعَذِّبْهُ أبَداً وَدَخَلَ الجَنَّةَ.

A person, one of whose deeds is accepted by Allah, will not be chastised at all and will (get into the Paradise.(۵

O Allah! Keep us from dullness in doing our deeds! Increase our joy in performing Your !deserved worship! And grant our hearts full awareness

قَوِّ عَلى خِدْمَتِکَ جَوارِحی وَاشْدُدْ عَلَى الْعَزِيمهِ جَوانِحی وَهَبْ لِيَ الْجِدَّ فی خَشْيَتِکَ، وَالدَّوامَ فِی الْاِتِّصالِ بِخِدْمَتِکَ، حَتّی أَسْرَحَ إِلَيْکَ فی مَيادينِ السّابِقينَ وَأُسْرِعَ إِلَيْکَ فِی الْبارِزينَ وَأَشْتاقَ إِلى قُرْبِکَ

۱- Tuhaf al-'Uqul: ۹۱; Bihar al-Anwar: ۷۴/ ۲۴۱, bab ۹, tradition ۱.

۲- Bihar al-Anwar: ۷۴/ ۸۸, Bab ۴; Mizan al-Hikmah: ۹/ ۴۰۶۶, Al-amal, tradition ۱۴۳۳۳.

۳- Ghurar al-Hikam: ۱۵۵, tradition ۲۹۱۳; Mizan al-Hikmah: ۹/ ۴۰۶۶, Al-amal, tradition ۱۴۳۳۵.

۴- Al-Kafi: ۳/ ۲۶۶, Bab Fazl Al-Salat, tradition ۱۱; Mizan al-Hikmah: ۹/۴۰۷۰, Al-amal, tradition ۱۴۳۵۰.

۵- Wurram Collection: ۲/۸۶; Mizan al-Hikmah: ۹/ ۴۰۷۰, Al-amal, tradition ۱۴۳۵۱.

فِی الْمُشْتاقینَ وَأَدْنُوَ مِنْکَ دُنُوَّ الْمخْلِصینَ، وَأَخافَکَ مَخافَهَ الْموقِنینَ، وَأَجْتَمِعَ فی جِوارِکَ مَعَ الْمُؤْمِنینَ

Strengthen my limbs in Your service; fortify my ribs in determination; and bestow upon me earnestness in my fear of You and continuity in my beings joined to Your service, so that I may move easily toward You in the battlefields of the foremost, hurry to You among the prominent, desire fervently Your proximity among the fervently desirous, move near to You with the nearness of the sincere, fear You with .the fear of those who have conviction and gather with the believers in Your nearness

### Request for Strength

In this part of the supplication, Amir al-Mu'minin (as), the mystic and righteous servant, sees all the doors of Allah's Mercy open to him and the acceptance of his supplication nearer, so he asks his most valuable and spiritual requests, which promote human to the peak of perfection and growth, from the Almighty. These requests are the signs of the supplicant's mysticism, deep knowledge, and comprehensive understanding. Imam 'Ali (as) asks Allah to strengthen his limbs in His service, that is sincere worship, as well as in serving Allah's believing servants, which is in fact serving Him. If this spiritual power and divine strength is granted to the believing servant from the Almighty, he will find nothing sweeter than serving the .Lord and His servants

### Conditions for Allah's Special Blessings

To gain Allah's special blessings, the mystic servant should prepare the necessary :grounds for it by

۱. Avoiding the company of people with weak faith who do not try

to strengthen their belief and should accompany the favorite servants and divine scholars instead.

2. Avoid eating doubtful meals, let alone unlawful meals, in parties and feasts of people with unlawful wealth.

3. Purifying the soul from the vices and extreme lust and adorning it with virtues and divine realities.

4. Avoiding gluttony that is the cause of satanic states and hinderer of Godly inspirations and knowledge.

5. Avoiding too much sleeping which brings about dullness in worship and the death of humane spirit.

## Association and the Companion

The Messenger of Allah (S) stated:

أوْحَشُ الوَحْشَهِ قَرِينُ السُّوءِ.

The worst fear is the fear of bad companions and friends.(1)

Imam 'Ali (as) said:

إحْذَرْ مُجَالَسَهَ قَرِينِ السُّوءِ، فَإنَّهُ يُهْلِكُ مُقَارِنَهُ وَيُرْدِى مُصَاحِبَهُ.

Avoid accompanying an evil friend, because such a friend abolishes his friend physically and spiritually.(2)

The ninth infallible Imam, Imam al-Jawad (as), said:

إيَّاكَ وَمُصَاحَبَهَ الشِّرِّيرِ، فَإنَّهُ كَالسَّيْفِ المَسْلُولِ؛ يَحْسُنُ مَنْظَرُهُ وَيَقْبُحُ أثَرُهُ.

Avoid accompanying a wicked person since he is like a sword without sheath whose appearance is nice but whose consequence is ugly.(3)

Imam Sadiq (as) stated:

إحْذَرْ مِنَ النَّاسِ ثَلاثَةً: الخَائِنَ وَالظَّلُومَ وَالنَّمَّامَ؛ لأنَّ مَنْ خَانَ لَکَ خَانَکَ، وَمَنْ ظَلَمَ لَکَ سَيَظْلِمُکَ، وَمَنْ نَمَّ لَکَ سَيَنِمُّ عَلَيْکَ.

Avoid befriending three types of people; the disloyal, the oppressor, and the tale teller. The one, who betrays you one day, will betray you another day too. The one, who oppresses others for your sake, will sooner or later oppress you're as well. And the one, who tells other people's tales before you, will tell your own tales to others in the future.(۴)

Imam 'Ali (as) said:

صَاحِبِ الحُکَمَاءَ وَجَالِسِ

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۱- Bihar al-Anwar: ۷۱/۶۶۶, Bab ۱۰, tradition ۳۲.

۲- Ghurar al-Hikam: ۴۳۱, Zam Qarin Al-Saw', tradition ۹۸۱۶.

۳- Bihar al-Anwar: ۷۱/ ۱۹۸, Bab ۱۴.

۴- Tuhaf al-'Uqul: ۳۱۶.

الحُلَماءَ وَأعْرِضْ عَنِ الدُّنْيا تَسْكَنْ جَنَّهَ المَأوَى.

Accompany the wise men and the patient people and ignore the worldly life; take home in the promised Paradise.(1)

### Unlawful food

It is narrated from the Messenger of Allah (S):

مَنْ أكَلَ لُقْمَةً مِنْ حَرَامٍ لَمْ تُقْبَلْ لَهُ صَلاَةُ أرْبَعِينَ لَيْلَةً.

If one eats a bit of unlawful food, his prayer will not be accepted for forty nights.(2)

إنَّ اللهَ عَزَّ وَجَلَّ حَرَّمَ الجَنَّهَ جَسَداً غُذِّىَ بِحَرَامٍ.

Surely the Paradise is forbidden for the one who has been fed with unlawful food.(3)

إذَا وَقَعَتِ اللُّقْمَةُ مِنْ حَرَامٍ فِى جَوْفِ العَبْدِ لَعَنَهُ كُلُّ مَلَكٍ فِى السَّمَاوَاتِ وَالأرْضِ.

When a bit of unlawful food is in a servant's belly, all the angels in the heavens and the earth will curse him.(4)

Imam al-Baqir (as) said:

إنَّ الرَّجُلَ إذَا أصَابَ مَالاً مِنْ حَرَامٍ لَمْ يُقْبَلْ مِنْهُ حَجٌّ وَلاَ عُمْرَةٌ وَلاَ صِلَةُ رَحِمٍ.

When someone acquires an unlawful wealth, his Hajj and maintenance of kinship ties will not be accepted.(5)

### Moral Vices

Imam Al-Sajjad (as), the fourth infallible Imam, in the eighth supplication of 'Al-Sahifah al-Sajjadiyyah' mentions some of the moral vices, taking refuge from them to Allah:

اللَّهُمَّ إِنِّى أَعُوذُ بِکَ مِنْ هَيَجَانِ الْحِرْصِ وَسَوْرَهِ الْغَضَبِ وَغَلَبَهِ الْحَسَدِ وَضَعْفِ الصَّبْرِ وَقِلَّهِ الْقَنَاعَهِ وَشَکَاسَهِ الْخُلُقِ وَإِلْحَاحِ الشَّهْوَهِ وَمَلَکَهِ الْحَمِيَّهِ وَمُتَابَعَهِ الْهَوَى وَمُخَالَفَهِ الْهُدَى وَسِنَهِ الْغَفْلَهِ وَتَعَاطِى الْکُلْفَهِ وَإِيثَارِ الْبَاطِلِ عَلَى الْحَقِّ وَالإِصْرَارِ عَلَى الْمَأْثَمِ وَاسْتِصْغَارِ الْمَعْصِيَهِ وَاسْتِکْبَارِ الطَّاعَهِ وَمُبَاهَاهِ الْمُکْثِرِينَ وَالإِزْرَاءِ بِالْمُقِلِّينَ وَسُوءِ الْوِلاَيَهِ لِمَنْ تَحْتَ أَيْدِينَا وَتَرْکِ الشُّکْرِ لِمَنِ اصْطَنَعَ الْعَارِفَهَ

عِنْدَنَا أَوْ أَنْ نَعْضُدَ ظَالِماً أَوْ نَخْذُلَ مَلْهُوفاً أَوْ نَرُومَ مَا لَيْسَ لَنَا بِحَقٍّ أَوْ نَقُولَ فِی الْعِلْمِ بِغَيْرِ عِلْمٍ وَنَعوذُ بِکَ

p: ۳۳۳

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۱- Ghurar al-Hikam: ۴۳۰, Sahib Al-Hukama' wa Al-Ulama', tradition ۹۷۸۹.

۲- Mizan al-Hikmah: ۳/ ۱۱۲۴, Al-Haram, tradition ۱۳۶۶۰.

۳- Wurram Collection: ۱/۶۱, Bab Al-Itab; Mizan al-Hikmah: ۳/ ۱۱۲۴, Al-Haram, tradition ۱۳۶۶۱.

۴- Bihar al-Anwar: ۱۰۰/ ۱۲, Bab ۱, tradition ۵۲; Mizan al-Hikmah: ۳/ ۱۱۲۴, Al-Haram, tradition ۱۳۶۶۳.

۵- Amali Tusi: ۶۸۰, Majlis ۳۷, tradition ۱۴۴۷.

أَنْ نَنْطَوِىَ عَلَى غِشٍّ أَحَدٍ.

O Allah, I seek refuge in Thee from the agitation of craving, the violence of wrath, the domination of envy, the frailty of patience, the lack of contentment, surliness of character, urgency of passion, the disposition to vehemence, following caprice, opposing guidance, the sleep of heedlessness, undertaking the toilsome, preferring falsehood over truth, persisting in sin, making little of disobedience, making much of obedience, vying with the wealthy, disparaging the poor, guarding badly over those in our hands, failing to thank those who have done good to us, aiding a wrongdoer, abandoning someone troubled, wanting what is not rightfully ours, and speaking about knowledge without knowing. We seek refuge in Thee from harboring ...dishonesty toward anyone

These vices are greed, anger, jealousy, impatience, lack of contentment, bad temper, extreme lust, insistence on anger, following the carnal soul, disagreement with guidance, ignorance, attempting more than one's tolerance, choosing the wrong instead of right, insistence on sins, belittling the sins, praising one's own worship, proud of the rich, disparaging the poor, ignoring the inferior, unthankfulness toward .the kind, helping the oppressor, leaving the oppressed, etc

:The Messenger of Allah was said

إِنَّ فُلَانَهَ تَصُومُ النَّهَارَ وَتَقُومُ اللَّيْلَ وَلَكِنَّهَا تُؤذِى جِيرَانَهَا. قَالَ: لَا خَيْرَ فِيهَا؛ هِىَ مِنْ أَهْلِ النّارِ.

There is a woman who fasts on the days and is awake worshipping at nights, but she is bad tempered and annoys her neighbors. He said: She is of no good; her place is in (the Hell.(۱

:Imam Sadiq (as) said

إِنَّ سُوءَ الخُلُقِ لَيُفْسِدُ



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۱- .Bihar al-Anwar: ۶۸/ ۳۹۴, Bab ۹۲, under the tradition ۶۳

العَمَلَ كَمَا يُفْسِدُ الخَلُّ العَسَلَ.

(Bad temper spoils deeds, as vinegar spoils honey.(١

## Gluttony

:Imam 'Ali (as) has stated

مَنْ كَثُرَ طَعْمُهُ سَقُمَ بَطْنُهُ وَقَسَا قَلْبُهُ.

(The one who is gluttonous has a sick stomach and a hard heart.(٢

مَنْ كَثُرَ أكْلُهُ قَلَّتْ صِحَّتُهُ وَثَقُلَتْ عَلَى نَفْسِهِ مؤُنَتُهُ.

(The one who is gluttonous has weak health and high expenses.(٣

كَثْرَةُ الأكْلِ مِنَ الشَّرَهِ، وَالشَّرَهُ شَرُّ العُيُوبِ.

(Gluttony is the result of extreme lust and extreme lust is one of the worst vices.(۴

:Imam Sadiq (as) stated

لَيْسَ شَيْءٌ أضَرَّ لِقَلْبِ المُؤمِنِ مِنْ كَثْرَةِ الأكْلِ؛ وَهِيَ مُوَرِّثَةٌ لِشَيْئَيْنِ: قَسْوَةُ القَلْبِ وَهَيَجَانُ الشَّهْوَهِ.

Nothing is more harmful for a believing servant's heart than gluttony; it causes two (features; heard heartedness and rebellion of lust.(۵

## Excessive Sleep

It is narrated from Imam al-Baqir (as) that Prophet Moses (as) said to Allah: "Which of :Your servants do You show more enmity to?" The Almighty answered him

جِيفَةٌ بِاللَّيْلِ بَطَّالٌ بِالنَّهَارِ.

(The one who is in bed like a dead person all night and spends his day uselessly.(۶

:The Messenger of Allah (S) has stated that Solomon's mother told him

إيَّاكَ وَكَثْرَهَ النَّوْمِ بِاللَّيْلِ؛ تَدَعُ الرَّجُلَ فَقِيراً يَوْمَ القِيَامَهِ.

Do not sleep much at nights because it causes man to be resurrected in the Hereafter (barehanded.(٧)

Imam ‘Ali (as) stated:

بِئْسَ الغَرِيمُ النَّوْمُ؛ يُفْنِى قَصِيرَ العُمُرِ وَيُفَوِّتُ كَثِيرَ الأَجْرِ.

(Sleeping is a bad enemy; it wastes the short life and eliminates great reward.(٨)

By avoiding what Islam has forbidden, like unlawful food, vices, gluttony, and excessive sleep, one’s limbs are granted power to serve Allah and His servants. It is by this strength that the eyes would not see

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١- Al-Kafi: ٢/٣٢١, Bab Su’ Al-Khulq, tradition ١.

٢- Bihar al-Anwar: ٦٣/ ٣٣٨, bab ٥, tradition ٣٥.

٣- Ghurar al-Hikam: ٣٦٠, Al-Fasl Al-Rabi’ Al-Batnata wa Athariha, ٨١٦٨.

٤- Ibid: ٣٦١/ ٨١٧٨.

٥- Mustadrak al-Wasa’il: ١٦/ ٢١١, Bab ١, tradition ١٩٦٢٧.

٦- Mizan al-Hikmah: ١٣/ ٦٥٥٠, Al-Nawm, tradition ٢٠٩١٧.

٧- Khisal: ١/ ٢٨, tradition ٩٩; Mizan al-Hikmah: ١٣/ ٦٥٥٠, Al-Nawm, tradition ٢٠٩١٥.

٨- Ghurar al-Hikam: ١٥٩, tradition ٣٠٣٠; Mizan al-Hikmah: ١٣/ ٦٥٥٠, Al-Nawm, tradition ٢٠٩٢٤.

but the truth and whatever Allah desires; the ears would not hear but the speech of Allah, the Prophets (as), Imams, and the righteous; the tongue would not utter but just and true words; the hands would not perform but honest attempt; the stomach would not eat but lawful food; the lust would not be used but in lawful ways; and the feet would not go but towards divine gatherings, mosques, and holy shrines. In short, all human limbs as well as his soul would move in the direction of worshipping Allah .and serving His servants

## Worshipping Allah

The value of worshipping is not completely known to us, who are in the narrowness of this world and we are unaware of many facts before the advent of the Last Day. Worshipping Allah leads to progress, perfection, goodness, prosperity, purified life, .and obtaining the Paradise

:The Messenger of Allah (S) has stated about worship

أفْضَلُ النَّاسِ مَنْ عَشِقَ العِبَادَهَ فَعَانَقَهَا وأحَبَّهَا بِقَلْبِهِ وَبَاشَرَهَا بِجَسَدِهِ وَتَفَرَّغَ لَهَا فَهُوَ لَا يُبَالِي عَلَى مَا أصْبَحَ مِنَ الدُّنْيَا؛ عَلَى عُسْرٍ أمْ عَلَى يُسْرٍ.

The best man is the one who loves worshipping Allah in his heart, does it by his limbs, (and leaves other activities for it, not fearing worldly hardships.(١

يَقُولُ رَبُّكُمْ: يَا بْنَ آدَمَ! تَفَرَّغْ لِعِبَادَتِي أمْلأْ قَلْبَكَ غِنىً وَأمْلأْ يَدَيْكَ رِزْقاً. يَا بْنَ آدَمَ! لَا تُبَاعِدْ مِنِّي فَأمْلأُ قَلْبَكَ فَقْراً وَأمْلأُ يَدَيْكَ شُغْلاً.

Your Lord says: O son of Adam! Leave other activities for serving Me so that I would fill your heart with independence and your hands with bountiful



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.Al-Kafi: ٢/ ٨٣, Bab Al-Ibada, tradition ٣ -١

sustenance! O son of Adam! Do not get far from Me otherwise I would fill your heart (with need and your hands with engagement!(1)

:(On his ascension night to the heavens, the Almighty addressed the holy Prophet (S

يَا أحمَدُ! لَيسَ شَيْءٌ مِنَ العِبَادَهِ أحبَّ إلَيَّ مِنَ الصَّمْتِ وَالصَّوْم. مَنْ صَامَ وَلَمْ يَحْفَظْ لِسَانَهُ كَانَ كَمَنْ قَامَ وَلَمْ يَقْرَأ فِى صَلاَتِهِ، فَأعْطِيهِ أجْرَ القِيَام وَلَمْ أعْطِهِ أجْرَ العَابِدِينَ. يَا أحْمَدُ! هَلْ تَدْرِى مَتَى يَكُونُ العَبْدُ عَابِداً؟ (قال: لا يا ربّ، قال:) إذَا اجْتَمَعَ فِيهِ سَبْعُ خِصَالٍ: وَرَعٌ يَحْجِزُهُ عَنِ المَحَارِمِ، وَصَمْتٌ يَكُفُّهُ عَمَّا لاَ يَعْنِيهِ، وَخَوْفٌ يَزْدَادُ فِى كُلِّ يَوْمٍ مِنْ بُكَائِهِ، وَحَيَاءٌ يَسْتَحِى مِنِّى فِى الخَلاَءِ، وَأكْلُ مَا لاَ بُدَّ مِنْهُ، وَيُبْغِضُ الدُّنْيَا لِبُغْضِى لَهَا، وَيُحِبُّ الأخْيَارَ لِحُبِّى لَهُمْ.

O Ahmad! Do you know when the man is worshipping Me? He said: No! Allah said: When he has seven features; a piety that prohibits him from the unlawful, a silence that keeps him from saying what is not useful, a fear that increases his weeping from day to day, a humility by which he fears Me in his privacy, an eating and drinking that is necessary for him, an enmity with the world because of My enmity with it, and a (love for the righteous because of My love for them.(2)

:It has been narrated that the Almighty has stated in some of His Divine Books

يَا بْنَ آدَمَ! أنَا حَيٌّ لاَ أمُوتُ، أطِعْنِى فِيمَا أمَرْتُ حَتَّى أجْعَلَكَ حَيّاً لاَ تَمُوتُ. يَا بْنَ آدَمَ! أنَا أقُولُ لِلْشَىْءِ 'كُنْ' فَيَكُونُ، أطِعْنِى فِيمَا أمَرْتُكَ أجْعَلْكَ تَقُولُ



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1- ١١۶٠٨ Kanz Al-Ummal: ۴٣۶١۴; Mizan al-Hikmah: ٧/ ٣۴١٢, Al-Ibada, tradition.

2- ١٠٠٨۵ Mustadrak al-Wasa'il: ٩/١٩, Bab istihbab Al-Simt, tradition.

لِلْشَىْءِ ’كُنْ‘ فَيَكونُ.

O son of Adam! I am the Alive One Who does not die, obey what I have ordered you so that I would make you an alive one who would not die. O son of Adam! When I say to something ‘be’ it will become immediately, worship Me so that I would give you the (ability to say to things ‘be’ and they would become immediately.(١)

Some facts have been mentioned, in traditions, as the best kinds of worship, which are; knowing Allah and bein humble towards Him, constantly thinking about Allah and there is) ’لا حول و لا قوه الا بالله‘ there is no deity but Allah) and) ’لا اله الا الله‘ His power, saying no power except from Allah), sincerity, chastity, piety, thoughtfulness, observing the rights of the believers, silence, Hajj, fasting, prayer, ignoring the sins, hiding one’s own worship, humility, performing the obligatory deeds, seeking lawful sustenance, .(lenience in speech, and loving the Household of the Prophet (S

#### Serving Allah’s servants

As stated in the divine traditions and other traditions, the believing servant is of so much value that respecting him is considered equal to respecting Allah and .disrespecting him is as disrespecting Allah

:The Messenger of Allah (S) has narrated from Gabriel (as) from the Almighty

مَنْ أهَانَ لِى وَلِيّاً فَقَدْ بَارَزَنِى بِالْمُحارَبَهِ.

Anyone who disrespects My friend and My favorite servant has indeed rose to fight (Me.(٢)

That’s why serving the believing servants is like worshipping Allah, because serving .the believer is, in fact, serving Allah

:The Messenger of Allah (S) said

مَنْ قَضَى

۱- Mustadrak al-Wasa’il: ۱۱/ ۲۵۸, Bab Wujub Ta’at Allah, tradition ۱۲۹۲۸.

۲- Bihar al-Anwar: ۶۷/ ۱۶, bab ۴۳, tradition ۸.

لأخِيهِ المُؤْمِنِ حَاجَةً كَانَ كَمَنْ عَبَدَ اللهَ دَهْرَهُ.

One who fulfills a request of his religious brother is like one who has worshipped Allah (all his lifetime.(١

:Imam Sadiq (as) stated

مَنْ قَضَى لأخِيهِ المُؤمِنِ حَاجَةً قَضَى اللهُ عَزَّ وَجَلَّ لَهُ يَوْمَ القِيَامَهِ مِائَهَ ألْفِ حَاجَةً مِنْ ذَلِكَ، أوَّلُهَا الجَنَّةُ.

If one fulfills an exegesis of his religious brother, Allah would fulfill a hundred (thousand of his exegeses, the first of which is granting the Paradise.(٢

إنَّ العَبْدَ لَيَمْشِى فِى حَاجَهِ أخِيهِ المُؤمِنِ فَيُوَكِّلُ اللهُ عَزَّ وَجَلَّ بِهِ مَلَكَيْنِ: وَاحِدٌ عَنْ يَمِينِهِ وَآخَرُ عَنْ شِمَالِهِ، يَسْتَغْفِرَانِ لَهُ رَبَّهُ وَيَدْعُوَانِ لَهُ بِقَضَاءِ حَاجَتِهِ.

Surely the servant moves to fulfill his believer brother's wish, so Allah sets two angels for him, one on his right and the other on his left. The two angels ask Allah to forgive (him and pray for the fulfillment of his own exegesis.(٣

Imam al-Baqir (as) said that the Prophet (S) was asked: "What deed is the most favorable to Allah?" He answered: "Making a Muslim happy." He was then asked: "What is making a Muslim happy?" He replied: "It is feeding him, removing his (sadness, and paying his debt."(۴

:Imam Sadiq (as) has narrated from the Almighty

الخَلْقُ عِيَالِى؛ فَأحَبُّهُمْ إلَىَّ ألْطَفُهُمْ بِهِمْ وَأسْعَاهُمْ فِى حَوَائِجِهِمْ.

All the people are fed by Me; the best of them is the kindest one to the others and the (one who tries hard to fulfill other's wishes.(۵

After asking Allah for the strength of the limbs for serving the people, Amir al-Mu'minin (as) asks Allah determination in this service and

۱- Amali Tusi: ۴۸۱, tradition ۱۰۵۱; Mizan al-Hikmah: ۳/ ۱۳۱۸, Al-Haja, tradition ۴۴۶۱.

۲- Al-Kafi: ۲/ ۱۹۲, Bab Qaza’ Hajat Al-Mu’min, tradition ۱.

۳- Wasa’il Al-Shi’ah: ۱۶/ ۳۵۹, Bab Istihbab Qaza’ hajat Al-Mu’min, tradition ۲۱۷۵۸.

۴- Mizan al-Hikmah: ۲/ ۹۵۲, Al-Mahabba ۲, tradition ۳۱۲۶.

۵- Al-Kafi: ۲/ ۱۹۹, Bab Sa’I fi Hajat Al-Mu’min, tradition ۱۰.

continuity of being joined to His service, to the point that he would be the first to move toward Allah in the battlefields, hurry to Allah from among the prominent, desire His proximity, move near to Him like the sincere, fear Him with the fear of the faithful, and .gather with the believers for His nearness

### Certainty

The great philosopher and knowledgeable author of the 'al-Mizan' exegesis of the Holy Qur'an, the late 'Allamah Tabataba'i has defined certainty: Certainty is knowledge with no fault or doubt.(۱) (For example we know definitely that it is the day in the morning and in darkness of night we definitely know that it is the night and we (.also know that we are alive beings with characteristics and signs

There are three degrees for certainty; 'ilm al-yaqin (known certainty), 'ayn al-yaqin (exact certainty), and haqq al-yaqin (true certainty). The difference among these three kinds of certainty becomes clear with an example; known certainty of fire is gained by seeing the smoke from behind a wall; exact certainty is acquired by seeing the fire itself; and true certainty is achieved by being burned by the fire. The :Messenger of Allah (S) says

عَلاَمَهُ المُوقِنِ سِتَّهٌ: أيْقَنَ بِاللهِ حَقّاً فَآمَنَ بِهِ، وَأيْقَنَ بِأنَّ المَوْتَ حَقٌّ فَحَذِرَهُ، وَأيْقَنَ بِأنَّ البَعْثَ حَقٌّ فَخَافَ الفَضِيحَه، وَأيْقَنَ بِأنَّ الجَنَّه حَقٌّ فَاشْتَاقَ إلَيْهَا، وَأيْقَنَ بِأنَّ النَّارَ حَقٌّ فَظَهَرَ سَعْيُهُ لِلنَّجاهِ مِنْهَا، وَأيْقَنَ بِأنَّ الحِسَابَ حَقٌّ فَحَاسَبَ نَفْسَهُ.

The believers have six characteristics; they have certainty in Allah; a true certainty, so they have faith through this



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.al-Mizan: ۱۹/ ۱۴۰ -۱

certainty; they have certainty in the reality of death, so they avoid its consequences including disgrace in the Hereafter; they have certainty in the reality of Paradise, so they are eager for it; they have certainty in the Hell, so they try to escape it; and they have certainty in the accounting of the Last Day so they account for their own deeds (not to be accounted for then.(١)

The three degrees of certainty can be obtained via the Qur'anic verses and the traditions of Prophet's Household (as). Someone who does not reach certainty .through these ways would not reach certainty at all

For getting certainty through Qur'an, first we should ponder in its verses to make sure :of their truth and the reason of their revelation. The Holy Qur'an itself reads

وَإِنْ كُنتُمْ فِى رَيْبٍ مِمَّا نَزَّلْنَا عَلَى عَبْدِنَا فَأْتُوا بِسُورَةٍ مِنْ مِثْلِهِ.

And if you are in doubt as to that what We have revealed to Our servants, then (produce a chapter like it. (٢:٢٣

قُلْ لَئِنْ اجْتَمَعَتْ الْإِنسُ وَالْجِنُّ عَلَى أَنْ يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنِ لا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا.

Say if men and jinn should combine together to bring the like of this Qur'an, they could (not bring the like of it, though some of them were aides of others. (١٧:٨٨

In view of these two holy verses, one can make sure that the Qur'an is revealed from Allah, and then make sure of all its contents. Likewise, one can reach certainty about the teachings of Imams (as), which



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.Tuhaf al-'Uqul: ٢٠ -١

.are explanations of Qur’anic verses, and finally join the righteous faithful servants

اللّهُمَّ وَمَنْ أَرادَنی بِسُوء فَأَرِدْهُ وَمَنْ کـادَنی فَکِدْهُ، وَاجْعَلْنی مِنْ أَحْسَنِ عَبیـدِکَ نَصـیباً عِنْـدَکَ، وَأَقْرَبِهِمْ مَنْزِلَةً مِنْکَ، وَأَخَصِّهِمْ زُلْفَةً لَدَیْکَ، فَإِنَّهُ لا یُنالُ ذلِکَ إلاّ بِفَضْلِکَ، وَجُدْ لی بِجُودِکَ وَاعْطِفْ عَلَیَّ بِمَجْدِکَ وَاحْفَظْنی بِرَحْمَتِکَ

O Allah! Whoever desires evil for me- desire it for him! And whoever deceives me- deceive him! And make me one of the most excellent of Your slaves who share the best reward from You, the nearest of them in station to You and the most elect of them in proximity to You. For that cannot be attained except by Your Bounty. Grant generously to me through Your Munificence, incline toward me with Your splendor !and protect me with Your Mercy

The enemies that desire evil for humans are Satan, the carnal soul, and an evil friend, that deceives him. The temptation and deceiving power of these dangerous enemies is so strong that Amir al-Mu’minin (as) seeks Allah’s assistance for fighting them. There were detailed discussions on Satan, the carnal soul, and evil friends in previous .parts of the book

If one wants to be the most excellent, the nearest, and the most elevated servant of Allah, he should have faith together with certainty, an acceptable sincerity, valuable deeds, righteous morality, especially piety, to keep him from wrongdoing. Isn’t it that :the Holy Qur’an states

إِنَّ أَکْرَمَکُمْ عِنْدَ اللَّهِ أَتْقَاکُمْ.

(Surely the most honorable of you with Allah is the one among you most pious. (۱۳:۴۹

Piety, which is the base

of human prosperity in the world and the Last Day, has three stages; general, special, and the most special. The general piety is doing the obligatory deeds and avoiding the unlawful ones. The special piety is avoiding the undesirable deeds as well as the permissible deeds to the greatest extent possible. Finally, the most special piety is .avoiding anything that prevents the heart from Allah's remembrance

### Khajah Nizham al-Mulk and the Pious Man

It is cited in historical books about the life of Khajah that one day he met a pious servant of Allah. He told the pious man: "Ask me something so that I may give it to you! Because you are in need and I am needless." The pious man said: "I want Allah and nothing except Him, because asking from anyone except Allah will be below the standards. How can I ask this from you then?" Khajah said: "If you do not ask me anything, let me ask you something." The pious man asked: "What is it?" Khajah replied: "When you remember Allah in your prayers, remember me too." The pious man said: "When I have the blessing of remembering Allah, I forget my own self, how (can I remember you?"(١

O the One Who possesses Greatness, Honor, Splendor, and Glory! All these divine attributes necessitate Mercy towards others, and Mercy necessitates Forgiveness. So be inclined towards me with Your splendor, so that You would have Mercy towards !me, thus finally making this poor servant of Yours needless

### Ahmad Khadhrawayh and the Thief

Those people who have virtuous morality treat everyone by



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.Nafahat al-Layl: ٢٣٠ -١

.it. Their behavior is in fact an example of the behavior of the Almighty to His servants

It is narrated that a thief broke into the house of Ahmad Khadhrawayh, but found nothing much valuable there. He wanted to leave the house when the generous Ahmad prevented him. Ahmad called the thief: "I wouldn't like it if you left my house empty handed! Take a bucket of water from that well, perform ghusl (ritual bath), then perform wuzu' (statuary ablution), and begin praying, repenting, and asking for forgiveness. Till then something would have been prepared for you so that you may not return home empty handed. As the sun rose, a noble man brought a hundred gold coins for Ahmad, as a gift. He gave the coins to the thief and said: "This is the superficial reward of a night of sincere worship." The thief was greatly impressed, .repented from all his sins, and turned to the Almighty

وَاجْعَلْ لِسانی بِذِکْرِکَ لَهِجاً وَقَلْبی بِحُبِّکَ مُتَیَّماً وَمُنَّ عَلَیَّ بِحُسْنِ إجابَتِکَ، وَأَقِلْنی عَثْرَتی وَاغْفِرْ زَلَّتی، فَإنَّکَ قَضَیْتَ عَلی عِبادِکَ بِعِبادَتِکَ، وَأَمَرْتَهُمْ بِدُعائِکَ، وَضَمِنْتَ لَهُمُ الْاِجابَه، فَإلَیْکَ یا رَبِّ نَصَبْتُ وَجْهی وَإلَیْکَ یا رَبِّ مَدَدْتُ یَدی، فَبِعِزَّتِکَ اسْتَجِبْ لی دُعائی وَبَلِّغْنی مُنایَ وَلا تَقْطَعْ مِنْ فَضْلِکَ رَجائی، وَاکْفِنی شَرَّ الْجِنِّ وَالْاِنْسِ مِنْ أَعْدائی

And Make my tongue remember You constantly and my heart enthralled by Your love! Be gracious to me by answering me favorably, nullify my slips and forgive my lapses! For You have decreed Your worship for Your servants, commanded them to supplicate You

and assured them that they would be answered. So toward You, my Lord, I have turned my face; and toward You, my Lord, I have extended my hand. So by Your Might, comply with my supplication and make me attain my desires! Do not, if it pleases You, sever my hopes, and spare me the evil of my enemies from among the !jinn and men

### The Tongue

One of the greatest blessings of Allah to human beings is the tongue, by which he can .talk, express whatever he thinks, and declare his goals and viewpoints

Just as its virtue and goodness are great, the tongue's vices are heavy. The wise men ".have said about this organ: "The weight of the tongue is little, but its sin is great

As the great narrator, philosopher, and ascetic scholar has said, the tongue can commit nearly twenty major sins, such as backbiting, accusation, tale telling, ridiculing, spreading rumor, telling lies, using abusive language, belittling others, (etc.(١

The Holy Qur'an has permitted only ten types of speaking. If one uses his tongue in one of these ten ways, it is as if he has worshipped Allah. If, on the other hand, he uses it in ways other than these, he has polluted his tongue with sin and, in fact, has worshipped Satan. They are ١. Good speaking, ٢. Better speaking, ٣. Just speaking, ۴. Honorable mention, ۵. Generous speaking, ۶. Gentle speaking, ٧. Speaking of belief, ٨. .Right speaking, ٩. Honest advice and ١٠. Effectual speaking

Good speaking is speaking to



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.Mahajjat Al-Bayza': ۶/ ١٩٠, Kitab Afat Al-Lisan -١

people with good temper. (۲:۸۳) Better speaking is inviting people to Allah. (۴۱:۳۳) Just speaking is giving testimony in a court of law. (۶:۱۵۲) Honorable mention is speaking well of the latest generations of the believers. (۲۶:۸۴) Generous speaking is speaking well to one's parents. (۱۷:۲۳) Gentle speaking is speaking for enjoining good and forbidding evil. (۲۰:۴۳) Speaking of belief is confessing to Allah's Unity and the prophethood of His messenger. (۲:۱۳۶) Right speaking is speaking truthfully in every circumstance. (۹۴:۹) Honest advice is speaking to the orphans and one's family. (۴۰:۵) Effectual speaking is influential speaking consisted of advice, logic, and wise speech. ((۴:۶۳

Benefiting from these ten ways of speech, one can begin a business whose profit is known by no one but Allah. A complete explanation of these ten methods requires a separate book. Here we only explain about the reward of better speech that is guiding .and inviting people to Allah

When sending Amir al-Mu'minin (as) for guiding the people of Yemen, the Messenger :of Allah (S) told him

يَا عَلِيُّ! لاَ تُقَاتِلْ أَحَداً حَتَّى تَدْعُوهُ. وَأَيْمُ اللهِ لَئِنْ يَهْدِی اللهُ عَلَی يَدِکَ رَجُلاً خَيْرٌ لَکَ مِمَّا طَلَعَتْ عَلَيْهِ الشَّمْسُ وَغَرَبَتْ.

O 'Ali! Do not fight anyone before you invite him to the truth. By Allah, if you guide someone to Allah, it is better for you than all the things above which the sun shines (and sets.(۱

Performing prayers is remembering Allah; reciting Qur'an is remembering Allah; specific supplications recommended by the Imams (as) for certain times and places are



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.Al-Kafi: ۵/ ۲۸, Bab Wasiyata Rasul Allah s.a, tradition ۴ -۱

remembering Allah; speaking in accord with the methods cited in the Holy Qur'an is remembering Allah; but above all, using the tongue for guiding people to Allah is the greatest and most valuable remembrance of Allah.

## Forgiveness of the Prostitute Woman

Thiqat Al-Islam Kulayni in the final section of his valuable book 'Rawdhat al-Kafi' has narrated from Imam Sadiq (as) that a pious man defeated Satan's temptations after a lot of worship. So Satan called his army and told them: "Which of you can get this pious man out of the worshippers' circle?" Every one of them mentioned his trick but none was accepted. One of them said: "I will deceive him by prayers." Satan liked his idea of deceit and appointed him as the agent for misguiding the mentioned pious man!

Satan's agent went to the pious man's temple and began worshipping very eagerly. He was much engaged in enthusiastic worship that the pious man could not ask him the reason for his rare willed worship. When he finally asked the reason from the agent, he answered: "I have committed a sin and now I am regretful. My regretfullness has set me into eager worshipping, without getting tired!" The pious man wanted to experience the same state of worshipping after regret from a sin! And he did not even think of the consequences if he would die while committing the sin and could not regret and repent! So he asked Satan's agent to help him. The agent recommended for him to do adultery with a famous

prostitute woman. The pious man rushed to her. The woman was astonished at seeing the pious man, with his divine countenance, in that ignominious quarter of the city and thought that he has been deceived. So she told him: “One can never reach the position of nearness by wrongdoing. The one who has encouraged you to do so, has intended to deceive and misguide you. Committing sins brings human down, and does not promote him. Now turn back to your temple, and if you do not find your ”!encourager, know for certain that he has been Satan

Awakened, the pious man returned but did not see the evil agent there anymore. He was very grateful to the woman who had saved him from engaging in wrongdoing. On the other hand, the woman passed away on that very night. The Almighty addressed the prophet of that age: “Accompany other people in burying her body; I forgave all ”!her sins because she guided one of My servants

**Guarantee of Acceptance of Prayer**

:The Holy Qur’an has stated

وَإِذَا سَأَلَکَ عِبَادِی عَنِّی فَإِنِّی قَرِیبٌ أُجِیبُ دَعْوَهَ الدَّاعِی إِذَا دَعَانِ.

And when My servants ask you concerning Me, then I am near, I answer the prayer of (the supplicant when he calls on Me. (۲:۱۸۶

وَقَالَ رَبُّکُمْ ادْعُونِی أَسْتَجِبْ لَکُمْ.

(And your Lord says: Call upon Me, I will answer you. (۴۰:۶۰

However, it should be kept in mind that not any prayer is being guaranteed to be accepted; rather only that prayer of a supplicant whose features are mentioned in the Holy Qur’an and the

.traditions

Someone might call upon Allah weepingly and ask Him all the world's wealth, kingdom over the world, an everlasting life, a beauty more than that of Josef's, a voice sweeter than that of David's, or bravery more than that of Imam 'Ali (as). He might even ask !Allah to fulfill any good or evil prayer he says about other people

Such supplications are void of necessary conditions so they are not guaranteed to be accepted by the Almighty. The knowing, righteous, and loving servants have the necessary conditions and their prayers are based on the goodness of this world and the Hereafter. If their prayer is answered in the world, they thank Allah, and if it is not answered here, they do not become upset; rather they are patient and wait until the .suitable time for the acceptance of their prayer

It has been narrated that prayer is the weapon of the prophets (as) and the believer. .Prayer changes a strong inescapable fate, removes calamities, and cures diseases

The necessary conditions for the acceptance of prayers have been mentioned in the Imam's traditions as: sincerity in deeds, knowing that everything is in Allah's Hands, performing the obligatory deeds, having a purified heart, telling the truth, eating lawful meals, paying people's rights, presence and tenderness of the heart, beginning the prayer with 'bismillahir-rahmanir-rahim (In the name of Allah, the Compassionate, the Merciful),' confessing to the sins, beseeching and weeping, putting one's face unto the ground, performing two units of prayer, having certainty of

acceptance, praying for others before oneself, avoiding indecent prayers, praying among a congregation, praying in privacy, and having hope of the acceptance of .prayer

If the supplication and the supplicant have the necessary conditions the prayer would .most surely be answered

#### Prayer of the Entangled

Jabir al-Ju'fi, a reliable tradition narrator in the time of Imam al-Baqir and Imam Sadiq (as) narrates from the Prophet (S) that three travelers reached a mountain while traveling. They saw a cave on top of the mountain, entered it and began worshipping. Suddenly a piece of rock fell down the mountain and blocked the entrance of the cave, .in such a way as if it had been made to fit like a door

The travelers told each other: "By Allah that there is no way out, unless we represent ".to Allah some of our righteous, sincere deeds or avoiding a sin

The first one said: "O Allah! You know better than anyone else that I went to a beautiful woman and gave her a lot of money, but when I came near her I remembered the Fire and left her alone. Solve our problem for this and show us a way .out!" So part of the rock was removed

The second one said: "O Allah! I hired some workers in my farm and set a wage of half a drachma for every one of them. At the end of the day, one of them came to me and said: 'I have worked as much as two workers. Give me one drachma!' I

refused to do so and he went away. Then I planted some seeds as much as a drachma in a corner of my farm and they grew abundantly. One day that worker came to me again and asked for his wage. I gave him eighteen thousand drachmas for that was the benefit of some years of farming with that little amount of seed. I did .it only for Your sake, so rescue us!" Therefore, the rock moved a little more

The third person said: "O Allah! One night my parents were sleeping when I brought a bowl of milk for them. I did not wake them up and did not put the bowl down so that they do not wake up. I held the bowl until they woke up intentionally. You know I tolerated that pain for Your sake, so rescue us!" The rock, then, moved away (completely and the three of them escaped the cave in safely.(١

### Prayer of the Black Slave

It is narrated that the Israelites were affected by famine for seven years. Seventy thousand of them went to a desert to pray for rain. There came a divine address: "O Moses! Say to them: 'How should I accept your prayer while your sins have embraced you and your hearts are covered with evil? Do you call upon Me while you do not believe in Me. Go to one of My servants named Burkh so that he would ask Me, and I ".'would accept it

Moses looked for Burkh but could not find him. One



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.Nur Al-Thaqalayn: ٣/ ٢۴٩ -١

day he was passing a place where he saw a black slave on whose forehead was the sign of prostitution and who had hung something on his neck. Moses (as) thought that he was Burkh so asked him of his name. He answered: "I am Burkh." Moses (as) said: "I have been looking for you for a while. Pray for rain!" Burkh went to the desert and said in his prayers: "O Allah! Withholding the rain from your servants is below Your dignity; there is no stinginess in Your presence; is it that Your Mercy is weakened; or that the winds has disobeyed You; or Your resources have terminated; or Your wrath to the sinners has increased; were You not the Forgiver before creating the sinners?!" He had not even moved from his place when it started to rain to that extent that all the Israelites' thirst was quenched.(1)

#### Prayer of Imam al-Sajjad's Slave

Sa'id Ibn Musayyib was one of the scholars of Medina and was praised by Imam al-Sajjad (as) and Imam Musa Ibn Ja'far (as).

Abd al-Malik ibn Marwan sent a deputy to Medina to ask Sa'id's beautiful and knowledgeable daughter to marry him. Sa'id told the deputy: "I don't want my daughter to marry the ruler of the country!"

One day Sa'id said to one of his students: "Why have you been absent from the class for several days?" He answered: "My wife had passed away so I was busy and could not come." Sa'id told him: "Take a wife for yourself!" The cleric student



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۱- Anis al-Layl: ۴۵۳.

said: "I have nothing except two drachmas." So Sa'id told him: "Do you want to marry my daughter?" He answered: "As you wish!" So Sa'id made his daughter the wife of his student.

For forty years, Sa'id had not gone to anyone's home. His student says: "That night Sa'id Ibn Musayyib came to my house along with his daughter. He left her with me and went." I asked her daughter: "What do you have?" She said: "I know the Qur'an by heart." I asked her again: "What do you want as your marriage portion?" She replied: "A tradition suffices me." So I told her this tradition:

جِهَادُ المَرْأَهِ حُسْنُ التَّبَعُّلِ.

A woman's Jihad is performing her duties to her husband.(١)

This pious, righteous, and sincere Sa'id Ibn Musayyib says: There was once an extreme famine in Medina. People went to the desert to pray for rain and I went with them too, but I saw no one worthy of being accepted by Allah from among them. I saw a black slave who had put his face on the earth beside a hill and was praying. His prayer was accepted and it rained a lot. Then I followed him to see that he went to Imam Al-Sajjad's house. I asked Imam (as) to give him to me. Imam Zayn Al-Abidin (as) presented all his servants but the mentioned one was not among them. I found out that there is another servant in the stable. So Imam told him: "I have given you to Sa'id." The



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١- Al-Kafi: ٥/٩, Bab Jihad Al-Rajul wa Al-Mir'at, tradition ١.

servant wept excessively and told me: “O Sa’id! Do not separate me from Imam!” Seeing this, I left him and exited Imam’s home. After I left, the servant, whose secret of being pious had been disclosed, put his head on the ground and asked Allah for his death which was accepted at once. Imam Al-Sajjad (as) sent for me to take part in the servant’s funeral!

### Imam al-Husayn’s Prayer

It is narrated in “Manaqib” of Ibn Shahr ªshub from the worthy book “Tahdhib” of Shaykh Tusi that a woman was circumambulating around the Kaaba and a man was in the same row. The man stretched his hand toward the woman with an evil intention when suddenly his hand got stuck firmly to the woman’s body. As a result, both of them stopped their circumambulation. The law forces brought them to Mecca’s governor and he called on the jurisprudents to issue a verdict in this odd case. All of them ordered to cut the man’s hand because of the great sin he had committed beside the Kaaba. Then someone suggested asking the opinion of Imam Husayn (as), before cutting the sinner’s hand. Imam Husayn (as) came towards Kaa’ba and began beseeching to the Almighty until the man’s hand was separated from the woman’s body. Then Imam (as) was asked: “Should the sinner be penalized?” Imam (as) stated: “Why should you punish him while Allah has forgiven him?!”(١)

### Nightly Prayer of the Prisoner

In the ruling period of ‘Abdullah Ibn Tahir, some roads got unsafe for the people and the caravans. ‘Abdullah



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١- Manaqib Ibn Shahr Ashub: ۴/ ٥١.

appointed a group of soldiers to guard the roads. One day ten thieves were arrested from one of the roads. They were sent to the government headquarters, but one of them escaped in the darkness of night. The head of the guards thought that 'Abdullah Ibn Tahir might punish him for the escaping of the prisoner. Therefore he arrested an innocent cotton-carder who was going to another city to work, to present the right number of prisoners. The ten captives were brought to 'Abdullah who ordered to .imprison them all

One night, two of the prisoners, including the innocent cotton-carder, were chosen to be executed. The innocent prisoner thought: "My children think that I am working in another city and don't know that an oppressive governor has seized me unjustly." In the middle of the night, he performed two units of prayer, and then he put his head .one earth and prayed to the Almighty

On the same night, 'Abdullah Ibn Tahir dreamed that four strong black snakes had attacked him and his government had collapsed. He was startled from his sleep, called the soldiers, and said: "An oppressed one is beseeching to Allah at this time of the night." After much search, they entered the prison and the saw cotton-carder in the strange state that he was. They brought him to the ruler. When everything was clear, the ruler ordered to give the innocent prisoner ten thousand gold coins. Then he told the cotton-carder: "I have three requests from you; forgive

me, accept this gift from me, and come to me whenever you had a request.”

The cotton-carder said: “I accept two of your three requests; I forgave you and accepted your gift, but not the third one. Because it is ungrateful to leave the Lord who collapsed your government for my prayer, and come to the presence of one of His weak creatures!”

O Lord! I wish You forgive my sins, help me avoid sins in the future, prepare the conditions for my sincere worship, use my limbs in serving You and Your servants, fill my heart with Your love, cure my mental and physical illnesses, and grant me the intercession and accompaniment of Your favorite servants in the Hereafter. This is my wish, my Lord! Do not despair me of your Mercy and Blessings!

It is narrated that Messenger of Allah (S) told a person who was approaching death: “How do you see your state?” He said: “I fear my sins and hope for Allah’s Mercy.” The Prophet (S) said: “No one thinks this way except that Allah saves him from what he fears and grants him what he hopes for.”

O Lord! My hope and my wish are not in vein. You have called Yourself, in the Holy Qur’an, the Forgiver, the Generous, the Acknowledger of gratitude, and the most Merciful of the Merciful. While I am afraid of the excess of my sins, I am quite hopeful of You. If I have come to Your presence with du’a’ kumayl, Your own

Mercy has made me come toward You. I know for certain that no beggar returns empty-handed from Your presence; no hopeful becomes hopeless, and no one is rejected. O Lord! You accepted and forgave Hurr Ibn Ziyad, with his great sin, Asiya, after her belief, Fudhayl Ayyaz, after his repentance, as well as thousands of other sinners and You rewarded them all. How can I be hopeless, while You have considered hopelessness of Your Mercy as disbelief, in Your Qur'an?!

وَلاَ تَيْئَسُوا مِنْ رَوْحِ اللَّهِ إِنَّهُ لاَ يَيْئَسُ مِنْ رَوْحِ اللَّهِ إِلاَّ الْقَوْمُ الكَافِرُونَ.

And despair not of Allah's Mercy; surely none despairs of Allah's Mercy except the unbelieving people. (١٢:٨٧)

### Rain of Mercy

Imam Sadiq (as) has narrated from his father and from his grandfather: People of Kufah came to Amir al-Mu'minin (as), complaining for lack of rain and famine and asked him: "Call upon Allah to send us rain!" Amir al-Mu'minin (as) told Imam Husayn (as): "Ask Allah for rain!" Imam Husayn (as) praised Allah and His Messenger (S) and called upon Allah: "O the bestower of blessings and descender of rain! Send bountiful rain for us to save Your servants from inability, and revitalize dead lands! Amen! O Lord of the worlds!"

When his prayer finished, it rained heavily. An Arab came from another region of Kufah and said: "I saw so much water in hills and valleys that it was as if the water waved!" (١)

O Allah! You Satisfied the thirst of the people of Kufah with the prayer of Your sincere servant; Grant



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١- Bihar al-Anwar: ٤٤/ ١٨٧, Bab ٢٥, tradition ١۶.

the rain of Your Mercy to clear the sins from our Book of Deeds; save us from the chastisement of our sins; grow the plant of joyful worship in us; surely we have come to You with hope of Your Mercy, to apologize and to ask You, and we know that You would certainly forgive us.

#### Hope of Mercy

A young man was passing an alley when he saw a bird on a tree branch. He shot an arrow towards it but it hit the son of the garden's owner and killed him. Some innocent passers-by were arrested from around the garden, for the crime. The young man came to the garden and asked: "What's the matter?" He was answered: "Someone has shot this boy with an arrow." The young man said: "Bring me the arrow so that I may tell you." Then he said: "I threw this arrow for hunting but it hit this boy. I am the murderer." The boy's father said: "I know you did it accidentally, young man! But why did you confess to your fault?" The young man answered: "In hope of your mercy; so that you would forgive me because of my confession." So the father forgave him(١).

O the most Generous of the generous! We now confess to all our sins so that You would forgive us by Your indefinite Mercy.

يا سَرِيعَ الرِّضا إِغْفِرْ لِمَنْ لا يَمْلِكُ إلاّ الدُّعاءَ فَإِنَّكَ فَعّالٌ لِما تَشاءُ، يا مَنِ اسْمُهُ دَواءٌ وَذِكْرُهُ شِفاءٌ وَطاعَتُهُ غِنىً، إِرْحَمْ مَنْ رَأْسُ مالِهِ الرَّجاءُ وَسِلاحُهُ الْبُكاءُ،



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١- Rawdhat al-Mudhnibin: ١٧٠.

يا سابِغَ النِّعَمِ، يا دافِعَ النِّقَمِ، يا نُورَ الْمُسْتَوْحِشينَ فِى الظُّلَمِ، يا عالِماً لا يُعَلَّمُ، صَلِّ عَلى مُحَمَّد وَآلِ مُحَمَّد وَافْعَلْ بى ما أَنْتَ أَهْلُهُ وَصَلَّى اللهُ عَلى رَسُولِهِ وَالاْئِمَّهِ الْمَيامينَ مِنْ آلِهِ وَسَلَّمَ تَسْليماً كَثيراً

O He whose pleasure is quickly achieved! Forgive him who owns nothing but supplication, for You do what You will. O He whose Name is a remedy, whose remembrance is a Cure, and whose obedience is Wealth! Have mercy upon him whose capital is hope and whose weapon is tears! O Fountain of blessings! O Repeller of adversities! O Light of those who are lonely in darkness! O Knower who was never taught! Bless Muhammad and his progeny and do with me what is worthy of You! And Allah bless His messenger and Holy Imams of his progeny and give them abundant !peace

#### Divine Truth and Minute Points

Allah’s pleasure is quickly achieved by a servant who is under His wrath, due to wrongdoing, and has resorted to beseeching and repentance, because Allah’s Mercy, Love, and Generosity is infinite. That’s why someone who has committed sins for years without any lapses, is forgiven by only a moment of repentance and regret and !his few deeds are accepted and attended to

Therefore, Amir al-Mu’minin (as), after the divine phrase, “O He whose pleasure is quickly achieved!” states: Forgive him, who owns nothing but supplication, because a real sincere supplication implies the supplicant’s poverty and meanness, and that he owns no means of worship, obedience, or good deeds for being forgiven; that he owns

no benefit or loss; he cannot remove any evil or gain any good. The supplicant has not come to Allah's Presence but with Your assistance and Mercy. If Your Mercy had not attracted him, the supplicant could not utter the supplicating phrases, and weep for .some moments

Such a servant is of course worthy of Your Mercy and Benevolence. He should call upon You: "The Generous does not ask a poor servant about what he has brought, rather He asks about what he wants. You have said that if the servant comes one step towards Me, I would take ten steps towards him. My Lord! I am so neeful and disabled that I cannot come towards You even as much as one step. You take a step towards me so that I would get free of satanic desires and carnal soul and get subjected to ".Your Mercy

O the most Generous of the Generous! It's said that Amir al-Mu'minin (as) wrote on the burial shroud of Salman: "I came in the presence of Generous One with no provisions and no healthy heart, because coming to the Generous One with provisions (is the worst thing."(١

O Lord! I am a poor servant who is coming to You, not bringing anything worthy of Your Presence. Have Mercy upon me until all my sins are pardoned, my body is forbidden from the Fire, my path is opened to the Paradise, and I reach the peak of .prosperity, that is Your pleasure

O the Holy Being, You do



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.Anis al-Layl: ۵٣٠ -١

what You will out of Your expediency, justice, mercy, and wisdom and no one can .oppose it

About the fact that Allah’s Name is a Remedy, the ascetic and righteous servants have mentioned some points. Some of them say that this Name means the same recorded names which have various benefits and impressions. One of their advantages is that when the supplicant calls his Lord with His special Names, He .would answer the supplicant

وَلِلَّهِ الأَسْمَاءُ الْحُسْنَى فَادْعُوهُ بِهَا.

(And Allah's are the best names, therefore call on Him thereby. (۷:۱۸۰

When the poor servant raises his hands to the Lord, hoping for His attention, and calls with a painful heart and sincere tongue, among the people or in his own privacy: “O Allah!”, “O the Merciful!”, “O the Generous!”, “O Lord!”, and “O the most merciful of the .merciful!”, it is way too impossible from a Generous Hearer not to respond him

The traditions state that Allah’s Names are equal with an infallible Imam or a perfect human that is the manifestation of the meaning and concept of the Names. If, anyone .with a pain resorts to them and would be healed

In fact by resorting to the perfect individuals one can get perfection and prosperity .and be saved from disbelief, moral and practical vices

A perfect human is, in reality, Allah’s Exalted Name that is the center of the world, just :(as it is stated about the twelfth Imam, al-Hujjah Ibn al-Hasan (as

وَهُوَ الَّذِى بِبَقَائِهِ بَقِيَتِ الدُّنْيا، وَبِيُمْنِهِ رُزِقَ الوَرَى، وَبِوُجودِهِ ثَبَتَتِ الأَرْضُ وَالسَّمَاءُ.

The existence

of the world is related to his existence, humans obtain their sustenance by his .blessing, and the stability of the heavens and the earth is based on him

Consequently, the lover is familiar with the beloved's name and goes to His presence referring to this Name. He cures his pains by His Mercy and nothing in the world is .sweeter than saying His Name and hearing it

It has been narrated that Prophet Jesus (as) had many sheep. A group of angels thought that his love for the Almighty is related to his love for his wealth. So for making them aware of the truth, the Almighty sent Gabriel to go on top of a hill and call: "subbuhun quddusun rabbu al-mala'ikati warruhi (Glorious and Holy is the Lord of the angels and the spirit!)" Hearing this, Jesus (as) got restless and ran to the top of the hill in search of the caller, but found no one. So he said: "O the nice caller! If you utter the name of my beloved once more, I will grant you half of my sheep!" Gabriel called Allah's Name once again. Prophet Jesus was eagerly impatient and when he returned to his normal state, cried out: "Call Allah's Name once more so that I would give you all my sheep!" Gabriel did so again. Then Jesus (as) cried and said: "I have "!nothing left to sacrifice for His Name, so come and take my life

O the beloved Lord! Have Mercy upon the one whose

capital is hope and whose weapon is tears, so that he would be rescued by Your Mercy from all poverty, Your Name and remembrance be the cure for his pains, and .Your worship and obedience make him rich

O Allah! O Lord! O Generous! O Beloved! O the most Honorable of the honorable! O the most Merciful of the merciful! O Fountain of blessings! O Repeller of adversities! O Light of those who are lonely in the darkness! O Knower Who was never taught! Bless !Muhammad and his progeny

**Complete text of Du'a' Kumayl in Arabic with Trasliteration and English Translation**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

bis-millahir-rahmanir-rahim

In the Name of Allah, the All-merciful, the All-compassionate

اللَّهُمَّ إِنِّى أَسْأَلُكَ بِرَحْمَتِكَ الَّتِى وَسِعَتْ كُلَّ شَىْء

allahumma in-ni as-aluka bi-rah-matikal-lati wasi'at kul-la shay

;O Allah, I ask You by Your mercy, which embraces all things

وَبِقُوَّتِكَ الَّتِى قَهَرْتَ بِهَا كُلَّ شَىْء

wa bi-qu-watikal-lati qahar-ta biha kul-la shay

,And by Your strength, through which You dominate all things

وَخَضَعَ لَهَا كُلُّ شَىْء

wa khadha'a laha kul-lu shay

And toward which all things are humble

وَذَلَّ لَهَا كُلُّ شَىْء

wa dhal-la laha kul-lu shay

;And before which all things are ordinary

وَبِجَبرُوتِکَ الَّتِی غَلَبْتَ بِهَا کُلَّ شَیء

wa bi-jabarutikal-lati ghalab-ta biha kul-la shay

,And by Your invincibility through which You overwhelmest all things

وَبِعِزَّتِکَ الَّتِی لا یَقُومُ لَهَا شَیْءٌ

wa bi’izzatikal-lati la yaqumu laha shay

;And by Your might, which nothing can resist

وَبِعَظَمَتِکَ الَّتِی مَلَأَتْ کُلَّ شَیء

wa bi’azhamatikal-lati mala-at kul-la shay

;And by Your tremendousness, which has filled all things

وَبِسُلْطَانِکَ الَّذِی عَلَا کُلَّ شَیء

wa bisul-tanikal-ladhi ‘ala kul-la shay

;by Your force, which towers over all things

وَبِوَجْهِکَ الْبَاقِی بَعْدَ فَنَاءِ کُلِّ شَیء

wa bi-waj-hikal-baqi ba’da fana-i kul-li shay

,And by Your face

,which subsists after the annihilation of all things

وَبِأَسْمَائِكَ الَّتِى مَلَأَتْ أَرْكَانَ كُلِّ شَىْءٍ

wa bi-as-ma-ikal-lati malat ar-kana kul-li shay

;And by Your Names, which have filled the foundations of all things

وَبِعِلْمِكَ الَّذِى أَحَاطَ بِكُلِّ شَىْءٍ

wa bi'il-mikal-ladhi ahata bikul-li shay

;And by Your knowledge, which encompasses all things

وَبِنُورِ وَجْهِكَ الَّذِى أَضَاءَ لَهُ كُلُّ شَىْءٍ

wa bi-nuri waj-hikal-ladhi adha-a lahu kul-lu shay

!And by the light of Your face, through which all things are illuminated

يَا نُورُ يَا قُدُّوسُ

ya nuru ya qud-dus

!O Light! O All-holy

يَا أَوَّلَ الأَوَّلِينَ

ya aw-walal-aw-walin

O First of those who are first

وَيَا آخِرَ الآخِرِينَ

wa ya a-khiral-a-khirin

!And O Last of those who are last

اللَّهُمَّ اغْفِرْ لِى الذُّنُوبَ الَّتِى تَهتِكُ الْعِصَمَ

allahumma-igh-fir liyadh-dhunubal-lati tah-tikul'isam

!O Allah, forgive me for those of my sins which tear apart safeguards

اللَّهُمَ اغْفِرْ لِی الذُّنُوبَ الَّتِی تُنْزِلُ النِّقَمَ

allahumma-igh-fir liyadh-dhunubal-lati tunzilun-niqam

!O Allah, forgive me for those sins which draw down adversities

اللَّهُمَ اغْفِرْ لِی الذُّنُوبَ الَّتِی تُغَیِّرُ النِّعَمَ

allahumma-igh-fir liyadh-dhunubal-lati tughy-yirun-ni'am

!O Allah, forgive me for those sins which alter blessings

اللَّهُمَّ اغْفِرْ لِی الذُّنُوبَ الَّتِی تَحْبِسُ الدُّعَاءَ

allahumma-igh-fir liyadh-dhunubal-lati tah-bisud-du'a

!O Allah forgive me for those sins which hold back supplication

اللَّهُمَّ اغْفِرْ لِی الذُّنُوبَ الَّتِی تَقْطَعُ الرَّجَاءَ

allahumma-igh-fir liyadh-dhunubal-lati taq-tau'r-raja

!O Allah forgive me for those sins which cut down the hopes

اللَّهُمَّ اغْفِرْ لِی الذُّنُوبَ الَّتِی تُنْزِلُ البَلاءَ

allahumma-igh-fir liyadh-dhunubal-lati tunzilul-bala

!O Allah, forgive me for those sins which draw down tribulation

اللَّهُمَّ اغْفِرْ لِی کُلَّ ذَنْبٍ أَذْنَبْتُهُ وَکُلَّ خَطِیئَهٍ أَخْطَأْتُهَا

allahumma-igh-fir liya kul-la dham-bin adhnabtuhu wa kul-la khati-atin akh-tatuha

O Allah, forgive me for every sin I have committed and for every mistake I have

!made

اللَّهُمَّ إِنِّی أَتَقَرَّبُ إِلَیْکَ بِذِکْرِکَ

allahumma inni ataqarrabu ilayka bi-dhik-rik

O Allah, verily I

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,seek nearness to You through remembrance of You

وَأَسْتَشْفِعُ بِكَ إِلَى نَفْسِكَ

wa as-tash-fiu' bika ila naf-sik

,And I seek intercession from You with Yourself

وَأَسْأَلُكَ بِجُودِكَ أَن تُدْنِيَنِى مِن قُرْبِكَ

wa as-aluka bi-judika an tud-ni-yani min qur-bik

,And I ask You through Your munificence to bring me near to Your proximity

وَأَن تُوزِعَنِى شُكْرَكَ

wa an tuzi'ani shuk-rak

And to provide me with gratitude towards You

وَأَن تُلْهِمَنِى ذِكْرَكَ

wa an tul-himani dhik-rak

.And to inspire me with Your remembrance

اللَّهُمَّ إِنِّى أَسْأَلُكَ سُؤَالَ خَاضِعٍ مُّتَذَلِّلٍ خَاشِعٍ أَن تُسَامِحَنِى وَتَرْحَمَنِى

allahumma in-ni as-luka suala khadhii'm-mutadhal-lilin kha-shii'n an tusamihani wa tar-hamani

O Allah, verily I ask You with the asking of a submissive, abased and lowly man to show me forbearance, to have mercy on me

وَتَجْعلَنِى بِقَسَمِكَ رَاضِياً قَانِعاً، وَفِى جَمِيعِ الأَحْوَال مُتَوَاضِعاً

wa taj-'alani bi-qasamika radhiyan qani'n wa fi jamii'l-ah-wali mutawadhi'aa

And to make me satisfied and content with Your appointment and [make me] humble

.in every state

اللَّهُمَّ وَأَسْأَلُكَ سُؤَالَ مَنِ اشْتَدَّتْ فَاقَتُهُ

allahumma wa as-aluka suala manish-tad-dat faqatuh

,O Allah, I ask You the question of one whose indigence is extreme

وَأَنزَلَ بِكَ عِنْدَ الشَّدَائِدِ حَاجَتَهُ

wa anzala bika i'ndash-shada-idi hajatahu

And who has stated to You in difficulties his need

وَعَظُمَ فِيمَا عِنْدَكَ رَغْبَتُهُ

wa ‘azhuma fima i'ndaka ragh-batuhu

.And whose desire for what is with You has become great

اللَّهُمَّ عَظُمَ سُلْطَانُكَ وَعَلاَ مَكَانُكَ

allahumma ‘azhuma sul-tanuka wa ‘ala makanuk

,O Allah, Your force is tremendous, Your place is lofty

وَخَفِى مَكْرُكَ وَظَهَرَ أَمْرُكَ

wa khafiya mak-ruka wazhahara am-ruk

,And Your deception is hidden, Your command is manifest

وَغَلَبَ قَهْرُكَ وَجَرَتْ قُدْرَتُكَ

wa ghalaba qah-ruka wa jarat qud-ratuk

And Your domination is overwhelming, Your power is unhindered

وَلا يُمْكِنُ الْفِرَارُ مِنْ

حُكُومَتِكَ

wa-la yum-kinul-firaru min huku-matik

.And escape from Your governance is impossible

اللَّهُمَّ لا أَجِدُ لِذُنُوبِي غَافِراً

allahumma la ajidu lidhunubi ghafira

,O Allah, I find no forgiver of my sins

وَّلا لِقَبَائِحِي سَاتِراً

wa-la liqaba-ihi satira

Nor concealer of my ugly acts

وَّلا لِشَيْءٍ مِّنْ عَمَلِي الْقَبِيحِ بِالْحَسَنِ مُبَدِّلاً غَيْرَكَ

wa-la lishayim-min ‘amali-yal-qabihi bil-hasani mubad-dilan ghayrak

Nor transformer of any of my ugly acts into good acts but You

لا إِلَهَ إِلَّا أَنتَ

la ilaha il-la anta

!There is no god but You

سُبْحَانَكَ وَبِحَمْدِكَ

sub-hanaka wa biham-dika

!Glory be to You, and Thine is the praise

ظَلَمْتُ نَفْسِي

zhalam-tu naf-si

,I have wronged myself

وَتَجَرَّأْتُ بِجَهْلِى

wa tajar-ratu bijah-li

And I have been audacious in my ignorance

وَسَكَنتُ إِلَى قَدِيمِ ذِكْرِكَ لِى وَمَنِّكَ عَلَىَّ

wa sakan-tu ila qadimi dhik-rika li wa man-nika ‘alay

And I have depended upon Your ancient remembrance of me and Your favour toward .me

اللَّهُمَّ مَوْلاىَ

allahumma maw-lay

!O Allah! O my Protector

كَم مِّن قَبِيحٍ سَتَرْتَهُ

kam-min qabihin satar-tah

!How many ugly things You have concealed

وَكَم مِّن فَادِحٍ مِّنَ البَلاءِ أَقَلْتَهُ

wa kam-min fadihim-minal-bala-i aqal-tah

!How many burdensome tribulations You hast abolished

وَكَم مِّنْ عِثَارٍ وَّقَيْتَهُ

wa kam-min i'thariw-waqaytah

!And how many stumbles You hast prevented

وَكَم مِّن مَّكْرُوهٍ دَفَعْتَهُ

wa kam-mim-mak-ruhin dafa’tah

!And how many ordeals You hast repelled

وَكَم مِّن ثَنَاءٍ جَمِيلٍ لَّسْتُ أَهْلاً لَّهُ نَشَرْتَهُ

wa kam-min thana-in jamilil-las-tu ah-lal-lahu nashar-tah

!And how much beautiful praise, for which I was unworthy, You hast spread abroad

اللَّهُمَّ عَظُمَ بَلائِى

allahumma ‘azhuma balai

,O Allah, my tribulation is tremendous

وَأَفْرَطَ بِى سُوءُ حَالِى

wa af-rata bi suo-u hali

,And my bad state is excessive

وَقَصُرَتْ بِى أَعْمَالِى

wa qasurat bi a’mali

,And my acts are inadequate

وَقَعَدَتْ بِى أَغْلاَلِى

wa qa’adat bi agh-la-li

,And my fetters have tied me down

وَحَبَسَنِى عَن نَّفْعِى بُعْدُ آمَالِى

wa habasani ‘an-naf-e'e bu’a-du

a-ma-li

And my far-fetched hopes have held me back from my gain

وَخَدَعَتْنِی الدُّنْیَا بِغُرُورِهَا وَنَفْسِی بِجِنَایَتِهَا وَمِطَالِی

wa khada’at-nid-dunya bi-ghururi-ha wa naf-si bi-jinayatiha wa mita-li

And this world with its delusions, my own soul with its offences and my delay have deceived me.

یَا سَیِّدِی فَأَسْأَلُکَ بِعِزَّتِکَ أَن لا یَحْجُبَ عَنْکَ دُعَائِی سُوءُ عَمَلِی وَفِعَالِی

ya say-yidi fa-as-aluka bi-i'z-zatika an la yah-juba ‘an-ka du’aa-i suo-u ‘amali wa fi’ali

O my Master! So I ask You by Your might not to let my evil veil my supplication from You,

وَلا تَفْضَحَنِی بِخَفِیِّ مَا اطَّلَعْتَ عَلَیْهِ مِنْ سِرِّی

wa-la taf-dhah-ni bi-khafi-yi mat-tala’ta ‘ailayhi min sir-ri

And not to disgrace me through the hidden things You knowest of my secrets

وَلا تُعَاجِلْنِی بِالْعُقُوبَهِ عَلَی مَا عَمِلْتُهُ فِی خَلَوَاتِی

wa-la tu’ajil-ni bil-u'qubati ‘ala ma ‘amil-tuhu fi khalawati

And not to hasten me to punishment for what I have done in private:

مِنْ سُوءِ فِعْلِی وَإِسَاءَتِی،

min suo-i fi’a-li wa isa-ati

My evil acts in secrecy and my misdeeds

وَدَوَامِ تَفْرِیطِی وَجَهَالَتِی

wa dawami taf-riti wa jahalati

And my continuous negligence and my ignorance

وَكَثْرَةِ شَهَوَاتِی وَغَفْلَتِی

wa kath-rati sha-hawati wa ghaf-lati

.And my manifold passions and my forgetfulness

وَكُنِ اللَّهُمَّ بِعِزَّتِكَ لِی فِی كُلِّ الأَحْوَالِ رَؤُوفاً

wa kunil-lahumma bi-i'z-zatika li fi kul-lil-ah-wali ra’ufa

And by Your might, O Allah, be kind to me in all states

وَّعَلَیَّ فِی جَمِیعِ الأُمُورِ عَطُوفاً

wa ‘alay-ya fi jamii'l-umuri ‘atufa

!And be gracious to me in all affairs

إِلَهِی وَرَبِّی مَن لِّی غَیْرُكَ أَسْأَلُهُ كَشْفَ ضُرِّی وَالنَّظَرَ فِی أَمْرِی!

!ilahi wa rab-bi mal-li ghayruka as-aluhu kash-fa dhur-ri wan-nazhara fi am-ri

My God and my Lord! Have I any but You from whom to ask removal of my affliction

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!and regard for my affairs

إِلَهِى وَمَوْلاى أَجْرَيْتَ عَلَيَّ حُكْماً اتَّبَعْتُ فِيهِ هَوَى نَفْسِى،

ilahi wa maw-laya aj-rayta ‘alay-ya huk-mant-taba’tu fihi hawa naf-si

My God and my Protector! You put into effect through me a decree in which I followed the caprice of my own soul

وَلَمْ أَحْتَرِسْ فِيهِ مِن تَزْيِينِ عَدُوِّى،

wa lam ah-taris fihi min tazyini ‘adu-wi

.And [I] did not remain wary of adorning my enemy

فَغَرَّنِى بِمَا أَهْوَى وَأَسْعَدَهُ عَلَى ذَلِكَ الْقَضَاءُ

fa-ghar-rani bi-ma ah-wa wa as-’adahu ‘ala dha-likal-qadha

So he deluded me through my soul's caprice and therein destiny favoured him

فَتَجَاوَزْتُ بِمَا جَرَى عَلَيَّ مِنْ ذَلِكَ بَعْضَ حُدُودِكَ

fa-taja-waztu bi-ma jara ‘alay-ya min dha-lika ba’dha hududik

So, in what was put into effect through me in that situation, I transgressed some of Your statutes

وَخَالَفْتُ بَعْضَ أَوَامِرِكَ

wa khalaf-tu ba’dha awamirik

.And disobeyed some of Your commands

فَلَكَ الْحُجَّةُ عَلَيَّ فِى جَمِيعِ ذَلِكَ

falakal-huj-jatu ‘alay-ya fi jamii' dhalik

So Thine is the argument against me in all of that

وَلا حُجَّةَ لِى فِيمَا جَرَى عَلَيَّ فِيهِ قَضَاؤُكَ،

wa-la huj-jata li fima jara ‘alay-ya fihi qadhauka

I have no argument in what Your destiny put into effect through me therein

وَأَلْزَمَنِى حُكْمُكَ وَبَلاؤُكَ

wa alzamani huk-muka wa balauk

.nor in what Your decree and Your tribulation imposed upon me

وَقَدْ أَتَيْتُكَ يَا إِلَهِى بَعْدَ تَقْصِيرِى وَإِسْرَافِى عَلَى نَفْسِى

wa qad ataytuka ya ilahi ba’da taq-siri wa is-rafi ‘ala naf-si

Now I have come to You, My God, with my shortcoming and my immoderation toward ,myself

مُعْتَذِراً نَّادِماً،

mu’a-tadhiran-nadiman

,Proffering my excuse, regretful

مُّنْكَسِراً مُّسْتَقِيلاً

mun-kasiram-mus-taqilama

,Broken, apologizing

مُّسْتَغْفِراً مُّنِيباً،

mus-tagh-firam-muniban

,Asking forgiveness, repenting

مُّقِرّاً مُّذْعِناً مُّعْتَرِفاً

muqir-ram-mudhi'nam-mu’a-tarifa

.Acknowledging, submissive, confessing

لا أَجِدُ مَفَرّاً مِّمَّا كَانَ مِنِّی

la ajidu mafar-ram-mim-ma kana min-ni

I find no place to flee

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,from what has occurred through me

وَلا مَفْزَعاً أَتَوَجَّهُ إِلَيْهِ فى أَمْرِى

wa-la mafza'an atawaj-jahu ilayhi fi am-ri

,Nor any place of escape to which I may turn in my affairs

غَيْرَ قَبُولِكَ عُذْرِى، وَإِدخَالِكَ إِيَاى فِى سَعَةٍ مِّن رَّحْمَتِكَ

ghayra qabulika u'dhri wa id-khalika i-yaya fi sa'tim-mir-rah-matik

Other than Your acceptance of my excuse and Your entering me into the compass of .Your mercy

اللَّهُمَّ فَاقْبَل عُذْرِى

allahumma faq-bal u'dhri

,O Allah, so accept my excuse

وَارْحَمْ شِدَّهَ ضُرِّى

war-ham shid-data dhuri

Have mercy upon the severity of my affliction

وَفُكَّنِى مِن شَدِّ وَثَاقِى

wa fuk-kani min shad-di wathaqi

,And release me from the tightness of my fetters

يَا رَبِّ ارْحَمْ ضَعْفَ بَدَنِى وَرِقَّهَ جِلْدِى وَدِقَّهَ عَظْمِى

ya rab-bir-ham dha’fa badani wa riq-qata jil-di wa diq-qata ‘azhmi

My Lord, have mercy upon the weakness of my body, the thinness of my skin and the .frailty of my bones

يَا مَنْ بَدَأَ خَلْقِي وَذِكْرِي وَتَرْبِيَتِي وَبِرِّي وَتَغْذِيَتِي

ya mam bada khal-qi wa dhik-ri wa tar-bi-yati wa biri wa tagh-dhi-yati

O You who gave rise to my creation, to the remembrance of me, to the nurture of me, ,to goodness toward me and to nourishment on me

هَبْنِي لابْتِدَاءِ كَرَمِكَ وَسَالِفِ بِرِّكَ بِي

hab-ni lb-tida-i karamika wa salifi bir-rika bi

Bestow upon me for the sake of Your having given rise [to me] with generosity and !Your previous goodness to me

يَا إِلَهِي وَسَيِّدِي وَرَبِّي

ya ilahi wa say-yidi wa rab-bi

!O Allah, my Master and my Lord

أَتُرَاكَ مُعَذِّبِي بِنَارِكَ بَعْدَ تَوْحِيدِكَ

aturaka mu'adh-dhibi binarika ba'da taw-hidik

Canst You see Yourself tormenting me with Your fire after I have professed Your Unity

وَبَعْدَ مَا انْطَوَى عَلَيْهِ قَلْبِي مِن مَّعْرِفَتِكَ

wa ba'da man-tawa

ailayhi qal-bi mim-ma'rifatik'

,And after the knowledge of You my heart has embraced

وَلَهِجَ بِهِ لِسَانِی مِنْ ذِکْرِکَ

wa lahija bihi lisani min dhik-rik

And the remembrance of You my tongue has constantly mentioned

وَاعْتَقَدَهُ ضَمِیرِی مِنْ حُبِّکَ

wa a'taqadahu zhamiri min hub-bik

,And the love of You to which my mind has clung

وَبَعْدَ صِدْقِ اعْتِرَافِی وَدُعَائِی خَاضِعاً لِّرُبُوبِیَّتِکَ

wa ba'da sid-qi-'a-tirafi wa du'aa-i khadhi'aal-li-rububi-yatika

And after the sincerity of my confession and my supplication, humble before Your ?lordship

هَیْهَاتَ أَنتَ أَکْرَمُ مِنْ أَن تُضَیِّعَ مَن رَّبَّیْتَهُ

hayhata anta ak-ramu min an tudhay-yi'a mar-rab-baytah

Far be it from You! You art more generous than that You shouldst squander him ,whom You hast nurtured

أَوْ تُبْعِدَ مَنْ أَدْنَیْتَهُ

aw tub-i'da man ad-naytah

,Or banish him whom You hast brought nigh

أَوْ تُشَرِّدَ مَنْ آوَیْتَهُ

aw tushar-rida man a-aytah

Or drive away him whom You hast given an abode

أَوْ تُسْلِّمَ إِلَى الْبلاءِ مَن كَفَيْتَهُ وَرَحِمْتَهُ

aw tus-s-lima ilal-bala-i man kafay-tahu wa rahim-tah

.Or submit to tribulation him whom You hast spared and shown mercy

وَلَيْتَ شِعْرِی يَا سَيِّدِی وَإِلَهِی وَمَوْلای

wa layta shi'a-ri yay say-yidi wa ilahi wa maw-lay

,Would that I knew, my Master, My God and my Protector

أَتُسَلِّطُ النَّارَ عَلَى وُجُوهٍ خَرَّتْ لِعَظَمَتِكَ سَاجِدَةً

atusal-litun-nara 'ala wujuhin khar-rat li-'azhamatika sajidah

Whether You wilt give the Fire dominion over faces fallen down prostrate before Your ,Tremendousness

وَّعَلَى أَلْسُنٍ نَّطَقَتْ بِتَوْحِيدِكَ صَادِقَةً وَّبِشُكْرِكَ مَادِحَةً

wa 'ala al-sunin-nataqat bi-taw-hidika sadiqataw-wa bishuk-rika madihah

And over tongues voicing sincerely the profession of Your Unity and giving thanks to ,You in praise

وَّعَلَى قُلُوبٍ اعْتَرَفَتْ بِإِلَهِيَّتِكَ مُحَقِّقَةً

wa 'ala qulubin-'a-tarafat bi-ilhi-yatika muhaq-qiqah

,And over hearts acknowledging Your Divinity through verification

وَّعَلَى ضَمَائِرَ حَوَتْ مِنَ الْعِلْمِ بِكَ حَتَّى صَارَتْ

خَاشِعَةً

wa ‘ala dhama-ira hawat minal-i'l-mi bika hat-ta sarat khashi’ah

And over minds encompassing knowledge of You until they have become humble

وَّعَلَى جَوارِحَ سَعَتْ إِلَى أَوْطَانِ تَعَبُّدِكَ طَائِعَةً وَّأَشَارَتْ بِاسْتِغْفَارِكَ مُذْعِنَةً

wa ‘ala jawariha sa't ila aw-tani ta'b-budika ta-i’ataw-wa asharat bis-tigh-farika mudhi'nah

And over bodily members speeding to the places of Your worship in obedience and .beckoning for Your forgiveness in submission

مَّا هَكَذَا الظَّنُّ بِكَ وَلا أُخْبِرْنَا بِفَضْلِكَ عَنكَ

ma hkadhazh-zhan-nu bika wa-la ukh-bir-na bi-fadhlika ‘anka

No such opinion is held of You! Nor has such been reported - thanks to Your bounty — ,concerning You

يَا كَرِيمُ، يَا رَبِّ

ya karimu ya rab

,O All-generous! My Lord

وَأَنتَ تَعْلَمُ ضَعْفِى عَن قَلِيلٍ مِّن بَلاءِ الدُّنْيا وَعُقُوبَاتِهَا،

wa anta ta’lamu dha’fi ‘an qalilim-min bala-id-dun-ya wa u'qubatiha

And You knowest my weakness before a little of this world's tribulations and ,punishments

وَمَا يَجْرِى فِيهَا مِنَ الْمَكَارِهِ عَلَى أَهْلِهَا

wa ma yaj-ri fiha minal-makarihi ‘ala ah-liha

,And before those ordeals which befall its inhabitants

عَلَى أَنَّ ذَلِکَ بَلاءٌ وَّمَکْرُوهٌ، قَلِیلٌ مَّکْثُهُ، یَسِیرٌ بَقَاؤُهُ، قَصِیرٌ مُّدَّتُهُ

ala an-na dha-lika bala-uw-wa mak-ruhun, qalilum-mak-thuhu, yasirum baqa-uhu,‘ qasirum-mud-datuh

Even though it is a tribulation and ordeal whose stay is short, whose subsistence is but .little and, whose period is but fleeting

فَکَیْفَ احْتِمَالِی لِبَلاءِ الآخِرَهِ وَجَلِیلِ وُقُوعِ الْمَکَارِهِ فِیهَا!

!fa-kayfah-timali li-bala-il-akhirati wa jalili wuqui'l-makarihi fiha

So how can I endure the tribulations of the next world and the great ordeals that ?occur within it

وَهُوَ بَلاءٌ تَطُولُ مُدَّتُهُ، وَیَدُومُ مَقَامُهُ، وَلا یُخَفَّفُ عَنْ أَهْلِهِ

wa huwa bala-un tatulu mud-datuhu, wa yadumu maqamuhu, wa-la yukhaf-fafu ‘an ah-lih

For it is a tribulation whose period is long, whose station endures and whose

,sufferers are given no respite

لِأَنَّهُ لا يَكُونُ إِلاَّ عَنْ غَضَبِكَ وَانتِقَامِكَ وَسَخَطِكَ

li-an-nahu la yakunu il-la ‘an ghadhabika wan-tiqamika wa sakhatik

,Since it only occurs as a result of Your wrath, Your vengeance and Your anger

وَهَذَا مَا لا تَقُومُ لَهُ السَّمَاوَاتُ وَالأَرْضُ

wa hadha ma la taqumu lahus-samawatu wal-ardhu

.And these cannot be withstood by the heavens and the earth

يَا سَيِّدِى فَكَيْفَ بِى

ya say-yidi fakayfa bi

!?O Master, so what about me

وَأَنَا عَبْدُكَ الضَّعِيفُ الذَّلِيلُ الْحَقِيرُ الْمِسْكِينُ الْمُسْتَكِينُ

wa ana ‘abukadh-dhae'efudh-dhalilul-haqirul-mis-kinul-mus-takin

.For I am Your weak, lowly, base, wretched and miserable slave

يَا إِلَهِى وَرَبِّى وَسَيِّدِى وَمَوْلاى

ya ilahi wa rab-bi wa say-yidi wa maw-lay

!My God! My Lord! My Master! My Protector

لِأَيِّ الأُمُورِ إِلَيْكَ أَشْكُو

li-ay-yil-umuri ilayka ash-ku

?For which things would I complain to You

وَلِمَا مِنْهَا أَضِجُّ وَأَبْكِى

wa lima minha adhij-ju wa ab-ki

?And for which of them would I lament and weep

لأَلِيمِ الْعَذَابِ وَشِدَّتِهِ!

li-alimil-’adhabi wa shid-datih

?For the pain and severity of chastisement

أَمْ لِطُولِ الْبَلاءِ وَمُدَّتِهِ!

am litulil-bala-i wa mud-datih

?Or for the length and period of tribulation

فَلَئِن صَيَّرْتَنِى لِلْعُقُوبَاتِ مَعَ أَعْدَائِكَ

fa-la-in say-yar-tani lil-u'qubati ma' a’da-ik

,So if You takest me to the punishments with Your enemies

وَجَمَعْتَ بَيْنِى وَبَيْنَ أَهْلِ بَلائِكَ

wa jama’ta bayni wa bayna ahli bala-ik

And gatherest me with the people of Your tribulation

وَفَرَّقْتَ بَيْنِى وَبَيْنَ أَحِبَّائِكَ وَأَوْلِيَائِكَ

wa far-raq-ta bay-ni wa bay-na ahib-ba-ika wa aw-li-ya-ik

,And separatest me from Your friends and saints

فَهَبْنِى يَا إِلَهِى وَسَيِّدِى وَمَوْلاى وَرَبِّى صَبَرْتُ عَلَى عَذَابِكَ،

fa-hab-ni ya ilahi wasay-yidi wa mawlaya wa rab-bi sabar-tu ‘ala ‘adhabika

Then suppose, My God, my Master, my Protector and my Lord that I am able to

,endure Your chastisement

فَكَيْفَ أَصْبِرُ عَلَى فِرَاقِكَ

fakayfa as-biru ‘ala

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firaqika

?How can I endure separation from You

وَهَبْنِى صَبَرْتُ عَلَى حَرِّ نَارِكَ،

wa hab-ni sabar-tu ‘ala har-ri narika

,And suppose that I am able to endure the heat of Your fire

فَكَيْفَ أَصْبِرُ عَنِ النَّظَرِ إِلَى كَرَامَتِكَ

fakayfa as-biru ‘an-nazhari ila karamatik

?How can I endure not gazing upon Your generosity

أَمْ كَيْفَ أَسْكُنُ فِى النَّارِ وَرَجَائِى عَفْوُكَ

am kayfa as-kunu fin-nari wa raja-i ‘af-wuk

?Or how can I dwell in the Fire while my hope is Your pardon

فَبِعِزَّتِكَ يَا سَيِّدِى وَمَوْلاَى أُقْسِمُ صَادِقاً، لَئِن تَرَكْتَنِى نَاطِقاً

fabi-i'z-zatika ya say-yidi wa mawlaya uq-simu sadiqal-la-in tarak-tani natiqan

So by Your might, my Master and my protector, I swear sincerely, if You leavest me ,with speech

لأَضِجَّنَّ إِلَيْكَ بَيْنَ أَهْلِهَا ضَجِيجَ الآمِلِينَ

ladhij-jan-na ilayka bayna ah-liha dhajijal-amilin

I will lament to You from the midst of the Fire's inhabitants with lamentation of the ;hopeful

وَلأَصْرُخَنَّ إِلَيكَ صُرَاخَ المُسْتَصْرِخِينَ

wa lasrukhan-na ilayka surakhal-mus-tas-rikhin

;I will cry to You with the cry of those crying for help

وَلأَبْكِيَنَّ عَلَيْكَ بُكَاءَ الفَاقِدِينَ

wa-la-ab-ki-yan-na ‘ailayka buka-al-faqidin

;I will weep to You with the weeping of the bereft

وَلأُنَادِيَنَّكَ أَيْنَ كُنتَ يَا وَلِيَّ الْمُؤْمِنِينَ

wa la-unadi-yan-naka ay-na kun-ta ya wali-yal-mu-minin

,And I will call to You, Where art You, O Sponsor of the believers

يَا غَايَةَ آمَالِ العَارِفِينَ

ya ghayata a-malil-’arifin

,O Goal of the hopes of Your knowers

يَا غِيَاثَ الْمُسْتَغِيثِينَ

ya ghiyathal-mus-taghithin

,O Aid of those who seek assistance

يَا حَبِيبَ قُلُوبِ الصَّادِقِينَ

ya habiba qulubis-sadiqin

O Friend of the hearts of the sincere

وَيَا إِلَهَ العَالَمِينَ

wa ya ilhal-’alamin

!And O God of all the world's inhabitants

أَفْتُرَاكَ، سُبْحَانَكَ يَا إِلَهِي وَبِحَمْدِكَ، تَسْمَعُ فِيهَا صَوْتَ عَبْدٍ مُسْلِمٍ

afaturaka sub-hanaka ya ilahi wa biham-dika tas-mau' fiha saw-ta ‘ab-dim-mus-limin

— Canst You see Yourself

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Glory be to You My God, and Thine is the praised — hearing within the Fire the voice ,of a slave surrendered to You

سُجِنَ فِيهَا بِمُخَالَفَتِهِ

sujina fiha bi-mukhalafatih

,Imprisoned there because of his violations

وَذَاقَ طَعْمَ عَذَابِهَا بِمَعْصِيَتِهِ

wa dhaqa ta'ma 'adhabiha bi-ma'si-yatih

,Tasting the favour of its torment because of his disobedience

وَحُبِسَ بَيْنَ أَطْبَاقِهَا بِجُرْمِهِ وَجَرِيرَتِهِ

wa hubisa bayna at-baqiha bijur-mih wa jariratih

,And confined within its levels because of his sin and crime

وَهُوَ يَضِجُّ إِلَيْكَ ضَجِيجَ مُؤَمِّلٍ لِّرَحْمَتِكَ

wa huwa yadhij-ju ilayka dhajija muammilil-lirah-mat-k

,While he laments to You with the lament of one hopeful for Your mercy

وَيُنَادِيكَ بِلِسَانِ أَهْلِ تَوْحِيدِكَ

wa yunadika bi-lisani ahli taw-hidik

And calls to You with the tongue of those who profess Your Unity

وَيَتَوَسَّلُ إِلَيْكَ بِرُبُوبِيَّتِكَ

wa yatawas-salu ilayka bi-rububi-yatik

!And entreats You by Your lordship

يَا مَوْلاى فَكَيْفَ يَبقَى فِى الْعَذَابِ وَهُوَ يَرْجُو مَا سَلَفَ مِنْ حِلْمِكَ

ya mawlay fa-kayfa yabqa fil-’adhabi wa huwa yar-ju ma salafa min hil-mik

My Protector, so how should he remain in the chastisement, while he has hope for ?Your previous clemency

أَمْ كَيْفَ تُؤْلِمُهُ النَّارُ وَهُوَ يَامَلُ فَضْلَكَ وَرَحْمَتَكَ

am kayfa tu-limuhun-naru wa huwa ya-malu fadhlaka wa rah-mataka

?Or how should the Fire cause him pain while he expects Your bounty and mercy

أَمْ كَيْفَ يُحْرِقُهُ لَهِيبُهَا وَأَنتَ تَسْمَعُ صَوْتَهُ وَتَرَى مَكَانَهُ

am kayfa yuh-riquhu lahibuha wa anta tas-mau' saw-tahu wa tara makanah

?Or how should its flames burn him, while You hearest his voice and seest his place

أَمْ كَيْفَ يَشْتَمِلُ عَلَيْهِ زَفِيرُهَا وَأَنتَ تَعْلَمُ ضَعْفَهُ

am kayfa yash-tamilu ‘ailayhi zafiruha wa anta ta’lamu dha’fah

?Or how should its groaning encompass him, while You knowest his weakness

أَمْ كَيْفَ يَتَقَلْقَلُ

بَيْنَ أَطْبَاقِهَا وَأَنتَ تَعْلَمُ صِدْقَهُ

am kayfa yataqalqalu bayna at-baqiha wa anta ta’lamu sid-qah

?Or how should he be convulsed among its levels, while You knowest his sincerity

أَمْ كَيْفَ تَزْجُرُهُ زَبَانِيَتُهَا وَهُوَ يُنَادِيکَ يَا رَبَّهُ

am kayfa tazjuruhu zabani-yatuha wa huwa yunadika ya rab-bah

?Or how should its keepers torture him while he calls out to You, O Lord

أَمْ كَيْفَ يَرْجُو فَضْلَکَ فِی عِتْقِهِ مِنْهَا فَتَتْرُكُهُ فِيهَا

am kayfa yar-ju fadhlaka fi i't-qihi minha fatat-rukuhu fiha

Or how should he have hope of Your bounty in freeing him from it, while You ?abandonest him within it

هَيهَاتَ مَا ذَلِکَ الظَّنُّ بِکَ

hayhat ma dhalikazh-zhan-nu bik

,Far be it from You! That is not what is expected of You

وَلا الْمَعْرُوفُ مِن فَضْلِکَ

wa-lal-ma’rufu min fadhlik

,Nor what is well-known of Your bounty

وَلا مُشْبِهٌ لِمَا عَامَلْتَ بِهِ الْمُوَحِّدِينَ مِنْ بِرِّکَ وَإِحْسَانِکَ

wa-la mush-biha lima ‘amal-ta bihil-muah-hidina mim bir-rika wa ih-sanik

Nor it is similar to the goodness and kindness You hast shown to those who profess .Your Unity

فَبِالْيَقِينِ أَقْطَعُ لَوْلا مَا حَكَمْتَ بِهِ مِن تَعْذِيبِ جَاحِدِيکَ

fa-bial-yaqini aq-tau' law-la ma hakam-ta bihi min ta’dhibi jahidik

So I declare with certainty that were it not for what You hast decreed concerning the chastisement of Your deniers

وَقَضَیْتَ بِهِ مِنْ إِخْلاَدِ مُعَانِدِیکَ

wa qadhayta bihi min ikh-laydi mu’anidik

And what You hast foreordained concerning the everlasting home of those who stubbornly resist,

لَجَعَلْتَ النَّارَ کُلَّهَا بَرْداً وَّسَلاَماً،

laja'l-tan-nara kul-laha bar-daw-wa salama

You wouldst make the Fire, all of it, coolness and safety,

وَمَا کَانَ لأَحَدٍ فِیهَا مَقَرّاً وَّلا مُقَاماً

wa ma kana li-ahadin fiha maqar-raw-wa-la muqama

And no one would have a place of rest or abode within

.it

لَّكِنَّكَ تَقَدَّسَتْ أَسْمَاؤُكَ أَقْسَمْتَ أَنْ تَمْلأَهَا مِنَ الْكَافِرِينَ،

;lakin-naka taqad-dasat as-ma-uka aq-sam-ta an tam-laha minal-kafirina

,But You—holy are Your Names—hast sworn that You wilt fill it with the unbelievers

مِنَ الْجِنَّهِ وَالنَّاسِ أَجْمَعِينَ

minal-jin-nati wan-nasi aj-m’ain

,Both Jinn and men together

وَأَن تُخَلِّدَ فِيهَا الْمُعَانِدِينَ

wa-an tukhal-lida fihal-mu’anidin

.And that You wilt place those who stubbornly resist therein forever

وَأَنتَ جَلَّ ثَنَاؤُكَ قُلْتَ مُبْتَدَئاً، وَّتَطَوَّلْتَ بِالإِنْعَامِ مُتَكَرِّماً:

wa anta jal-la thana-uka qul-ta mub-tadiwaw-wa tataw-wal-ta bil-in-’ami mutakar-rima

And You— majestic is Your eulogy— said at the beginning and wernt gracious through ,kindness as a favour

□

□

□

□

□

□

afaman kana muminan kaman kana fasiqal-la yas-tawun

What? Is he who has been believer like unto him who has been ungodly? They are) (not equal

إِلَهِی وَسَیِّدِی فَأَسْأَلُکَ بِالْقُدْرَهِ الَّتِی قَدَّرْتَهَا

ilahi wa say-yidi fa-as-aluka bial-qud-ratil-lati qad-dartaha

My God and my Master! So I ask You by the power You hast apportioned

وَبِالْقَضِیَّهِ الَّتِی حَتَمْتَهَا وَحَکَمْتَهَا وَغَلَبْتَ مَنْ عَلَیْهِ أَجْرَیْتَهَا

wa bil-qadhi-yatil-lati hatam-taha wa hakam-taha wa ghalab-ta man ‘ailayhi aj-raytaha

And by the decision which You hast determined and imposed and through which You ,hast overcome him toward whom it has been put into effect

أَن تَهَبَ لِی، فِی هذِهِ اللَّیْلَهِ، وَفِی هَذِهِ السَّاعَهِ

an tahaba li fi hadhihil-laylati wa fi hadhihis-sa'ah

That You forgivest me in this night and at this hour

کُلَّ جُرْمٍ أَجْرَمْتُهُ

kul-la jur-min aj-ram-tuh

,Every offence I have committed

وَكُلَّ ذَنْبٍ أَذْنَبْتُهُ

wa kul-la dham-bin adhnab-tuh

,And every sin I have performed

وَكُلَّ قَبِيحٍ أَسْرَرْتُهُ

wa kul-la qabihin as-rar-tuh

And every ugly thing I have concealed

وَكُلَّ جَهْلٍ عَمِلْتُهُ،

,wa kul-la jah-lin ‘amil-tuhu

And every folly I have enacted

كَتَمْتُهُ أَوْ أَعْلَنْتُهُ،

,katam-tuhuo aw a’lan-tuhu

Whether I have hidden or

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,announced it

أَخفَيْتُهُ أَوْ أَظْهَرْتُهُ

akhfaytuhuo aw azhhar-tuh

Or I have concealed it or manifested it

وَكُلَّ سَيِّئَةٍ أَمَرْتَ بِإِثْبَاتِهَا الْكِرَامَ الكَاتِبِينَ

wa kul-la say-yi-atin amarta bi-ith-batihayal-kiramal-katibin

,And every evil act which You hast commanded the Noble Writers to record

الَّذِينَ وَكَّلْتَهُم بِحِفْظِ مَا يَكُونُ مِنِّى

al-ladhina wak-kal-tahum bi-hif-zhi ma yakunu min-ni

Those whom You hast appointed to watch over what appears from me

وَجَعَلْتَهُمْ شُهُوداً عَلَىَّ مَعَ جَوَارِحِى،

wa ja'l-tahum shuhudan ‘alay-ya ma' jawarihi

.And whom You hast made, along with my bodily members, witness against me

وَكُنتَ أَنتَ الرَّقِيبَ عَلَىَّ مِن وَّرَائِهِمْ،

wa kunta antar-raqiba ‘alay-ya miw-wara-ihim

,And You wast Yourself the Watcher over me from behind them

وَالشَّاهِدَ لِمَا خَفِى عَنْهُمْ،

wash-shahida lima khafiya ‘an-hum

And the Witness of what is hidden from them

وَبِرَحْمَتِكَ أَخْفَيْتَهُ،

wa bi-rah-matika akh-faytahu

But through Your mercy You concealed it

وَبفَضْلِكَ سَتَرْتَهُ

wa bifadhlika satar-tah

.And through Your bounty You veiled it

وَأَن تُوَفِّرَ حَظِّى مِن كُلِّ خَيْرٍ تُنْزِلُهُ،

wa an tuwf-fira hazh-zhi min kul-li khayrin tunziluh

And I ask You] that You bestowest upon me an abundant share of every good You [
,sendest down

أَوْ إِحْسَانٍ تُفْضِلُهُ

aw ih-sanin tuf-dhiluh

,Or kindness You conferrest

أَوْ بِرٍّ تَنْشِرُهُ،

aw bir-rin tan-shiruhu

,Or goodness You unfoldest

أَوْ رِزْقٍ تَبْسُطُهُ

aw rizqin tab-sutuh

,Or provision You spreadest out

أَوْ ذَنْبٍ تَغْفِرُهُ

aw dham-bin tagh-firuyhu

,Or sin You forgivest

أَوْ خَطَأٍ تَسْتُرُهُ

aw khatain tas-turuhu

.Or error You coverest

يَا رَبِّ يَا رَبِّ يَا رَبِّ

ya rab-bi ya rab-bi ya rabb

!My Lord! My Lord! My Lord

يَا إِلَهِى وَسَيِّدِى وَمَوْلاى وَمَالِكَ رِقِّى

ya ilahi wa say-yidi wa maw-laya wa malika riq-qi

!My God! My Master! My Protector! Owner of my bondage

يَا مَنْ بِيَدِهِ نَاصِيَتِى

ya mam bi-yadihi nasi-yati

!O He in whose hand is my forelock

يَا عَلِيماً بِضُرِّى وَمَسْكَنَتِى

ya ‘alimam bidhuri wa mas-kanati

O

!He who knows my affliction and my misery

يَا خَبِيراً بِفَقْرِى وَفَاقَتِى

ya khabiram bi-faq-ri wa faqati

!O He who is aware of my poverty and indigence

يَا رَبِّ يَا رَبِّ يَا رَبِّ

ya rab-bi ya ya rab-bi ya rabb

!My Lord! My Lord! My Lord

أَسْأَلُكَ بِحَقِّكَ وَقُدْسِكَ

as-aluka bi-haq-qika wa qud-sik

I ask You by Your Truth and Your Holiness

وَأَعْظَمِ صِفَاتِكَ وَأَسْمَائِكَ

wa a’zhami sifatika wa as-ma-ika

,And the greatest of Your Attributes and Names

أن تَجْعَلَ أَوْقَاتِى فِى اللَّيلِ وَالنَّهَارِ بِذِكْرِكَ مَعْمُورَةً،

an taj-’ala aw-qati fil-layli wan-nahari bi-dhik-rika ma’murah

,That You makest my times in the night and the day inhabited by Your remembrance

وَبِخِدْمَتِكَ مَوْصُولَةً،

wa bikhid-matika maw-sulah

And joined to Your service

وَأَعْمَالِى عِنْدَكَ مَقْبُولَةً،

wa a’mali i'ndaka maq-bulah

,And my works acceptable to You

حَتَّى تَكُونَ أَعْمَالِى وَأَوْرَادِى كُلُّهَا وِرْداً وَّاحِداً،

hat-ta takuna a’mali wa aw-radi kul-luha wir-daw-wahidan

So that my works and my litanies may all be a single litany

وَّحَالِى فِى خِدْمَتِكَ سَرْمَداً

wa hali fi khid-matika sar-mada

.And my occupation with Your service everlasting

يَا سَيِّدِى، يَا مَنْ عَلَيْهِ مُعَوَّلِى

ya say-yidi ya man ‘ailayhi mu’aw-wali

!My Master! O He upon whom I depend

يَا مَنْ إلَيْهِ شَكَوْتُ أَحْوَالِى

ya man ilayhi shakaw-tu ah-wali

!O He to whom I complain about my states

يَا رَبِّ يَا رَبِّ يَا رَبِّ

ya rab-bi ya rab-bi ya rabb

!My Lord! My Lord! My Lord

قَوِّ عَلَى خِدْمَتِكَ جَوَارِحِى

qaw-wi ‘ala khid-matika jawarihi

,Strengthen my bodily members in Your service

وَاشْدُدْ عَلیَ الْعَزِیمَهِ جَوَانِحِی

wash-dud ‘alal-’azimati jawanihi

And fortify my ribs in determination

وَهَبْ لِی الْجِدَّ فِی خَشْیَتِکَ

wa hab liyal-jid-da fi khash-yatik

And bestow upon me earnestness in my fear of You

وَالدَّوَامَ فِی الإتِّصَالِ بِخِدْمَتِکَ

wad-dawama fil-at-itisali bikhid-matik

And continuity in my being joined to Your service

حَتَّی أَسْرَحَ إِلَیکَ فِی

مَيَادِينِ السَّابِقِينَ

hat-ta as-raha ilayka fi maya-dinis-sabiqin

So that I may move easily toward You in the battlefields of the foremost

وَأُسْرِعَ إِلَيْكَ فِى الْمبُادِرِينَ

wa us-ri'a ilayka fil-mubadirin

And hurry to You among the prominent

وَأَشْتَاقَ إِلىَ قُرْبِكَ فِى الْمُشْتَاقِينَ

wa ash-taqa ila qur-bika fil-mush-taqin

And desire fervently Your proximity among the fervently desirous

وَأَدْنُوَ مِنْكَ دُنُوَّ الْمُخْلِصِينَ

wa ad-nua minka dunu-wal-mukh-lisin

And move nearer to You with the nearness of the sincere

وَأَخَافَكَ مَخَافَهَ الْمُوقِنِينَ

wa akhafaka makhafatal-muqinin

And fear You with the fear of those who have certitude

وَأَجْتَمِعَ فِى جِوَارِكَ مَعَ الْمُؤْمِنِينَ

wa aj-tami'a fi jiwarika ma'l-mu-mnin

.And gather with the believers in Your vicinity

اللَّهُمَّ وَمَنْ أَرَادَنِى بِسُوءٍ فَأَرِدْهُ

allahumma wa man aradani bisuo-in farid-hu

!O Allah, whoever desires evil for me, desire [it] for him

وَمَن كَادَنِى فَكِدْهُ

wa man kadani fakid-hu

!whoever deceives me-deceive him

وَاجْعَلْنِى مِنْ أَحَسَنِ عَبِيدِكَ نَصِيباً عِنْدَكَ

waj-'alni min ahasani 'abidika nasiban i'ndaka

,And make me one of the most excellent of Your slaves in Portion from You

وَأَقْرَبِهِم مَّنْزِلَةً مِّنْكَ

wa aq-rabihim-manzilatam-mink

And the nearest of them in station to You

وَأَخَصِّهِمْ زُلْفَةً لَّدَيْكَ

wa akhas-sihim zul-fatal-ladayk

.And the most elected of them in proximity to You

فَإِنَّهُ لا يُنَالُ ذَلِكَ إِلاَّ بِفَضْلِكَ

fa-in-nahu la yunalu dha-lika il-la bi-fadhlik

.For that cannot be attained except by Your bounty

وَجُدْ لِى بِجُودِكَ

wa jud li bijudik

,And grant generously to me through Your munificence

وَاعْطِفْ عَلَىَّ بِمَجْدِكَ

w’a-tif ‘alay-ya bi-maj-dik

And incline toward me with Your splendour

وَاحْفَظْنِی بِرَحْمَتِکَ

wah-fazhni birah-matik

!And protect me with Your mercy

وَاجْعَل لِّسَانِی بِذِکْرِکَ لَهِجاً

waj-’al-lisani bidhik-rika lahija

And make my tongue remember You without ceasing

وَّقَلْبِی بِحُبِّکَ مُتَیَّماً

wa qal-bi bi-hub-bika mutay-yama

!And my heart enthralled by Your love

وَّمُنَّ عَلَیَّ بِحُسْنِ إِجابَتِکَ

wa mun-na ‘alay-ya bihus-ni ijabatik

And be gracious to me by answering

,me favourably

وَأَقِلْنِی عَثْرَتِی

wa aqil-ni ‘ath-rati

And nullify my slips

وَاغْفِرْ زَلَّتِی

wagh-fir zal-lati

!And forgive my lapses

فَإِنَّکَ قَضَیْتَ عَلَی عِبَادِکَ بِعِبَادَتِکَ

fa-in-naka qadhayta ‘ala i'badika bi-i'badatik

For You hast decreed Your worship for Your servants

وَأَمَرْتَهُم بِدُعَائِکَ

wa amar-tahum bidu’aa-ika

And commanded them to supplicate You

وَضَمِنتَ لَهُمُ الإِجابَةَ

wa dhaminta lahumul-ijabah

.And assured them that they would be answered

فَإِلَیْکَ یَا رَبِّ نَصَبْتُ وَجْهِی

fa-ilayka ya rab-bi nasab-tu waj-hi

So toward You, my Lord, I have turned my face

وَإِلَیْکَ یَا رَبِّ مَدَدتُّ یَدِی

wa ilayka ya rab-bi madad-tu yadi

.And toward You, my Lord, I have extended my hand

فَبِعِزَّتِكَ اسْتَجِبْ لِى دُعَائِى

fa-bi-i'z-zatikas-tajib li du'aa-i

So by Your might, comply with my supplication

وَبَلِّغْنِى مُنَاى

wa bal-ligh-ni munay

!And make me attain my desires

وَلا تَقْطَعْ مِن فَضْلِكَ رَجَائِى

wa-la taq-ta' min fadhlika raja-i

Do not severe my hoping for Your Favours

وَاكْفِنِى شَرَّ الْجِنِّ وَالإِنْسِ مِنْ أَعْدَائِى

wak-fini shar-ral-jin-ni wal-in-si min a'da-i

!And spare me the evil of my enemies from among the jinn and men

يَا سَرِيعَ الرِّضَا

ya sari-y'ar-ridha

!O He, whose pleasure is quickly achieved

اغْفِرْ لِمَن لا يَمْلِكُ إِلَّا الدُّعَاءَ

igh-fir liman-la yam-liku il-lad-du'aa

Forgive him who owns nothing but supplication

فَإِنَّکَ فَعَّالٌ لِّمَا تَشَاءُ

fa-in-naka fa’alul-lima tasha

.For You dost what You wilt

يَا مَنْ اسْمُهُ دَوَاءٌ

ya manis-muhu dawa-un

,O He whose Name is a remedy

وَذِكْرُهُ شِفَاءٌ

wa dhik-ruhu shifa-un

,And whose remembrance is a cure

وَطَاعَتُهُ غِنًى

wa ta'tuhu ghinan

!And whose obedience is wealth

ارْحَم مَّن رَّأْسُ مَالِهِ الرَّجَاءُ

ir-ham-mar-ra-su malihir-raja

Have mercy upon him whose capital is hope

وَسِلاَحُهُ الْبُكَاءُ

wa silahuhul-buka-u

!And whose weapon is tears

يَا سَابِغَ النِّعَمِ

ya sabighan-ni’am

!O Ample in blessings

يَا دَافِعَ النِّقَمِ

ya dafi’an-niqam

!O Repeller of adversities

يَا نُورَ الْمُسْتَوْحِشِينَ فِى الظُّلَمِ

ya nural-mus-taw-hishina fizh-zhulami

!O Light of those who are lonely in the darkness

يَا عَالِماً لا يُعَلَّمُ

ya ‘alimal-la yu’al-lam

O Knower

p: ۳۸۰

!who was never taught

صَلِّ عَلَى مُحَمَّدٍ وَّآلِ مُحَمَّدٍ

sal-li ‘ala muhammad wa a-li muhammadin

!Bless Muhammad and Muhammad's household

وافْعَلْ بِی مَا أَنتَ أَهْلُهُ

waf-’al bi ma anta ah-luh

!And do with me what is worthy of You

وَصَلَّی اللَّهُ عَلَی رَسُولِهِ وَالأَئِمَّهِ الْمَیَامِینَ مِنْ آلِهِ

wa sal-lallahu ‘ala rasulihi wal-aimmatil-mayamina min alihi

And Allah bless His messenger and the holy Imams of his household

وَسَلَّمَ تَسْلِیماً کَثِیراً

wa sallama tasliman kathiran

!And give them abundant peace

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## About center

In the name of Allah

هَلْيَسْتَوِيالَّذِينَيَعْلَمُونَوَالَّذِينَلَايَعْلَمُونَ
?Are those who know equal to those who do not know
al-Zumar: ٩

:Introduction
Ghaemiyeh Computer Research Institute of Isfahan, from ٢٠٠٧, under the authority of Ayatollah Haj SayyedHasanFaqihImami (God blesses his soul), by sincere and daily efforts of university and seminary elites and sophisticated groups began its activities .in religious, cultural and scientific fields

:Manifesto
Ghaemiyeh Computer Research Institute of Isfahan in order to facilitate and accelerate the accessibility of researchers to the books and tools of research, in the field of Islamic science, and regarding the multiplicity and dispersion of active centers in this field

and numerous and inaccessible sources by a mere scientific intention and far from any kind of social, political, tribal and personal prejudices and currents, based on performing a project in the shape of (management of produced and published works from all Shia centers) tries to provide a rich and free collection of books and research papers for the experts, and helpful contents and discussions for the educated generation and all classes of people interested in reading, with various formats in the .cyberspace

:Our Goals are
(propagating the culture and teachings of Thaqalayn (Quran and Ahlulbayt p.b.u.t-
encouraging the populace particularly the youth in investigating the religious issues-
replacing useful contents with useless ones in the cellphones, tablets and computers-
providing services for seminary and university researchers-
spreading culture study in the publich-

paving the way for the publications and authors to digitize their works-

:Policies

acting according to the legal licenses-

relationship with similar centers-

avoiding parallel working-

merely presenting scientific contents-

mentioning the sources-

.It's obvious that all the responsibilities are due to the author

:Other activities of the institute

Publication of books, booklets and other editions-

Holding book reading competitions-

Producing virtual, three dimensional exhibitions, panoramas of religious and tourism- places

.Producing animations, computer games and etc-

Launching the website with this address: www.ghaemiyeh.com-

Fabricatingdramatic and speech works-

Launching the system of answering religious, ethical and doctrinal questions-

Designing systems of accounting, media and mobile, automatic and handy systems,- web kiosks

Holding virtual educational courses for the public-

Holding virtual teacher-training courses-

Producing thousands of research software in three languages (Persian, Arabic and- English) which can be performed in computers, tablets and cellphones and available and downloadable with eight international formats: JAVA, ANDROID, EPUB, CHM, PDF, HTML, CHM, GHB on the website

Also producing four markets named "Ghaemiyeh Book Market" with Android, IOS,- WINDOWS PHONE and WINDOWS editions

:Appreciation

We would appreciate the centers, institutes, publications, authors and all honorable .friends who contributed their help and data to us to reach the holy goal we follow

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Users' affairs: ۰۹۱۳۲۰۰۰۱۰۹

Introduction of the Center – Ghaemiyeh Digital Library